

13

THE
CREDIBILITY
OF THE
GOSPEL HISTORY.
PART II.
OR THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT

Confirmed by Passages of ancient Authors, who were
contemporary with our SAVIOUR, or his APOSTLES,
or lived near their Time.

VOL. XI.

Containing a succinct History of the principal Christian
Writers of the fifth, and sixth, and following Centu-
ries, to the beginning of the twelfth Century. With
their Testimony to the Books of the New Testament.

By NATHANIEL LARDNER. D. D.

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CMC

MVSEVM
BRITANNICVM



P R E F A C E.

IN the Preface to the preceding Volume I said, that *the eleventh Volume would contain all the Writers of the fifth and sixth Centuries, that need to be alleged by me : and that the Remainder of Christian Writers would be at the beginning of the twelfth Volume.* But I have now put into this Volume all the Christian Writers, which I think needful to allege. The twelfth Volume therefore will contain a general Review of the Work, a Recapitulation of all the eleven Volumes, and Observations upon the Canon of the New Testament. To which will be added

A 2

alpha-

P R E F A C E.

alphabetical Tables of Authors, and principal Matters. As it is not yet finished, I cannot say exactly, when it will be published. But it will be carried on with as much Expedition, as the Nature of the Work will admit.

March 21. 1754.



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To be corrected.

P A G. 54. l. 6. r. Cathemerinon
 126. l. 18. r. discouraged
 171. l. 10. after *ghost* put a full point,
 instead of a comma.
 188. l. 19. r. *Bengelius*
 416. l. 7. for and has r. as has

In the Notes.

P. 2. not. (c) lin. 1. l. φωνήν.
 8. not. (b) lin. antep. l. loquacitatis.
 30. lin. 2. l. quasi.
 35. not. (p) lin. penult. l. capeffendis.
 67. not. (n) lin. 3. l. πειθοῖ
 5. l. σεφανόμενος
 70. not. (b) lin. 3. l. τὰ ἄσπρα
 76. not. (f) lin. 2. l. ἦν
 not. (b) lin. 4. καὶ
 118. not. (s) lin. 1. l. praetereundum
 156. not. (k) lin. antep. l. unum.
 158. not. (n) lin. pen. post posteris d. ;
 161. lin. 7. l. catholicam.
 169. not. (c) lin. 2. l. propinquum.
 173. not. (l) lin. ult. l. §. xv.
 203. not. (x) lin. 6. post coetus d. punctum.
 213. not. (t) lin. 2. l. καρποφόροις.
 240. lin. 2. l. ἀπάντησιν
 346. not. (k) l. re.
 358. not. (b) post fulciatur. addatur: *Gregor. Ep. de Moral.*
seu Exp. in Job. T. i. p. 6. E.

THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT
CONFIRMED, &c.

BOOK I.

CHAP. CXIX.

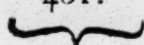
SEVERIAN *Bishop of Gabala in Syria.*

- I.  EVERIAN, Bishop of *Gabala* A. D. 401.
in *Syria*, once friend, after-
wards rival and enemy of
St. *Chrysostom*, flourished (a)
about the year 401. For a particular ac-
count of him, and his works, I refer to (b)
B others.

(a) *Carv. H. L. T.* 1. p. 375.

(b) *Carv. Fabr. Bib. Gr. T.* 9. p. 267 . . 269. *Du Pin T.* 3.
Tillem. T. xi. *S. Chrysostome Art.* 62. 63. et notes 54. . . 56.
Conf. Socr. l. 6. c. 11. et 24. *Soz. l.* 8. c. 10. 18.

A. D.
401.



others. Divers homilies have been ascribed to him, which are not certainly known to be his. I shall quote or refer to such works only, the genuinnesse of which is generally, or universally acknowledged.

2. *Severian* was a popular preacher. When *Chrysostom* had occasion to be absent from *Constantinople*, he preached in his stead; and with good acceptance. Nevertheless, when (c) he spake Greek, there appeared to nice ears somewhat Syrian in his pronunciation.

3. *Severian* is not only mentioned by the Greek Ecclesiastical Historians, but (d) *Genadius* likewise has given him a place in his book of Illustrious Men.

4. He was reckoned by his contemporaries well skilled (e) in the sacred Scriptures. And his remaining works are full of citations of the Scriptures, and marks of the highest respect for them.

5. At

(c) . . . ἀλλὰ καὶ ἐλληνεὶ φθεγγόμενος, σύρος ἦν τὴν φωνήν. *Socr. l. 6. c. xi. in.* . . . τὴν σύρων δασύτητα . . . ἐπὶ τῆς γλώττης ἔφερον. *Socr. l. 8. c. 10. in.*

(d) Severianus, Gabalensis ecclesiae Episcopus, in divinis Scripturis eruditus, et in homiliis declamator admirabilis fuit. Unde et frequenter ab Episcopo Joanne et Imperatore Arcadio ad faciendum sermonem Constantinopolim vocabatur, &c. *Genn. de V. I. cap. 21.*

(e) *Socr. ib. p. 770. A.*

5. At the begining of his first homilie upon Genesis, or the Creation of the World, he says : “ Our (*f*) salvation is the design
“ of every book of sacred Scripture. For
“ our good every thing is writen. The
“ end of the law of Moses, of the preach-
“ ing of the Prophets, and of the Apostles,
“ is that we may obtain true piety, and be
“ saved.”

6. He often quotes the four Gospels, the Acts of the Apostles, and *Paul's* Epistles, particularly, that (*g*) to the *Hebrews*.

7. In the forecited homilie or oration he says : “ Both (*b*) the Testaments have a
“ great agreement, as proceeding from the
“ same Father. In the Old Testament the
“ Law precedes, then follow the Prophets.
“ In the New the Gospel precedes, and
“ then follow the Apostles.” Presently afterwards he says : “ In (*i*) the New Te-
“ stament are twelve Apostles, and four
“ Evangelists.”

B 2

8. In

(*f*) *De Mundi Creat. hom. 1. ap. Chr. T. 6. p. 436. A. ed. Bened.*

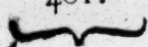
(*g*) *De Mund. Creat. Or. 2. p. 444. A. et passim.*

(*b*) . . . Καὶ ἐν τῇ νῆα χάριτι προηγείται τὸ εὐαγγέλιον, καὶ ἀκολουθεῖσιν ἀπόστολοι. *Ap. Chr. T. 6. p. 439. B.*

(*i*) *Ibid.*

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401.



8. In an oration concerning Seals *Severian* expresseth himself in this manner.

“ Let (*k*) heretics often observe that saying : *In the beginning was the Word*. Indeed the three Evangelists, *Matthew*, *Mark*, and *Luke*, when they began their preaching, did not immediately say what became Christ’s dignity, but what was suitable to their hearer’s capacity. *Matthew* (*l*) at the beginning of the Gospels says : *The book of the generation of Jesus Christ, the son of David, the son of Abraham*. Why does he not say, *the son of God* ? Why does he with such low expressions conceal his dignity ? ” Having answered those queries, he also observes the beginnings of the Gospels of *St. Mark* and *St. Luke*, and adds : “ All (*m*) three therefore attended to his dispensation in the flesh, and by his miracles gradually instilled his dignity.” He afterwards compares *John* to thunder, and says, he is terrible to heretics : whilst the other three Evangelists only

(*k*) *De Sigillis. ap. Chrys. T. 12. p. 411. E. 412. A.*

(*l*) Ὁ ματθαῖος ἀρχὴν ποιησάμενος τῶν εὐαγγελίων λέγει.
Ibid.

(*m*) *Ib. p. 412. D.*

Ch. cxix. *Bishop of Gabala.*

only lightened. He likewise says, untill
(n) *John* wrote, the best defense of the right
faith, and the best weapons against heretics
were wanting.

9. In the remaining works of *Severian*
there is little notice taken of the Catholic
Epistles, none at all of the Revelation. It
is likely, that this last was not received by
him, and that he received three only of the
Catholic Epistles. *Cosmas* says: “ *Severian*
“ (a) *Bishop of Gabala*, in his book against
“ the Jews rejects them: forasmuch as the
“ most say, they were not writ by Apostles,
“ but by some others, who were barely
“ Presbyters.” *Cosmas*’s expressions are am-
biguous. He may seem to speak of all the
Catholic Epistles. But it is likely, that he
ought to be understood of some of them
only.

10. Moreover in the homilie upon the
Brazen Serpent, generally allowed to be

B 3

Seve-

(n) Εκρύπτετο δὲ τὰ κατὰ τῶν αἰρετικῶν βίβλη, καὶ τὸ τῆς ὁρθῆς
δόξης ἐπιτίγχισμα εὐδίδω τῷ κηρύγματι τῆς εὐσεβείας ἐγγήγετο. *Ib.*
p. 412. D. E.

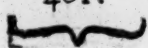
(o) Ὁμοίως καὶ σευηριανὸς ὁ γαβάλων εἰς τὸν κατὰ ἰεσδαίων λόγον
αὐτὰς ἀπεκήρυξεν· οὐ γὰρ ἀποστόλων φασὶν αὐτὰς οἱ πλείους, ἀλλ’
ἐτέρων τινῶν πρεσβυτέρων ἀφελειτέρων. *Cosm. Top. Chr. l. 7.*
p. 292. c. *Ap. Montf. Nov. Coll. PP. T. 2.*

5
A. D.

401.

A. D.

401.



Severian's, are the words of 1 *Pet.* ii. 22. They are quoted as *Paul's*. But I take that to be the fault of the copist. *Peter* having been writ in a contracted manner, some ignorant and hastie scribe read *Paul*, and put his name in his transcribed copie. So the place is: "As (*p*) also *Isaiab* agrees " with the blessed *Paul*, [*Peter*,] who says: " *Who did no sin, neither was guile found in* " *his mouth.*" And in his discourse on seals the (*q*) begining of the first epistle of *John* is expressly cited, as *John's*. And it may be reasonably supposed, that he likewise received the epistle of *James*.

11. Upon the whole, *Severian* received the four Gospels, the Acts of the Apostles, fourteen Epistles of the Apostle *Paul*, and three of the Catholic Epistles. And for the Scriptures of the Old and New Testament he had the highest regard.

C H A P.

(*p*) Καθὼς καὶ ὁ μακάριος ἰσαίας συνῶδ' αὐτῷ μακαρίῳ πάλῳ
 x. λ. *De Serp. hom. ap. Chr. T. 6. p. 515. A.*

(*q*) *De Sigillis. ap. Chr. T. 12. p. 414. C.*



CHAP. CXX.

SULPICIUS SEVERUS.

I. *His Time, and Works.* II. *His Character, and the Character of his Writings.* III. *His Testimonie to the Scriptures.* IV. *Select Passages.*

I. **S**ULPICIUS SEVERUS (*a*) of *Aquitain* in *Gaul*, author of a *Sacred Historie* in two books, and of the *Life of Martin Bishop of Tours*, and some other works, is placed by *Cave* at the year 401. about which time he finished the above mentioned *Histoire*. Which is a summarie account of the affairs of the *Jews*, and of the *Church* from the beginning of the *World* to the *Consulship* of *Stilicho* and *Aurelian*, or the year of *Christ* 400. We are assured by *Gennadius*, that he was a *Presbyter*. He is supposed to have died about the year 420.

A. D.
401.
His Time.

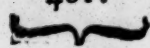
B 4

I shall

(a) Vid. Cav. H. E. T. i. Voff. Hist. Lat. l. 2. c. 12. Fabric. ad Gennad. cap. 19, Pagi Ann. 395. n. xx. 431. n. L. Basnag. Ann. 400. n. xvi. Du Pin Bib. T. 3. p. 145. Tillem. Mem. T. xii.

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I shall place in the margin (*b*) a large part of *Gennadius's* chapter, containing an enumeration of his works. Who also says, that *Sulpicius* in his old age embraced Pelagianism : but being convinced of his error, he shewed his repentance by perpetual silence afterwards ; that is, as some suppose, by writing no more books.

His Character.

II. *Sulpicius* embraced some of the notions of the Millenarians : as was of old observed

(*b*) Severus Presbyter, cognomento Sulpicius, Aquitaniae provinciae, vir genere et literis nobilis, et paupertatis atque humilitatis amore conspicuus, clarus etiam sanctorum virorum, Martini Turonensis Episcopi, et Paulini Nolenensis notitia, scripsit non contemnenda opuscula. Nam Epistolas ad amorem Dei et contemptum mundi hortatorias scripsit sorori multas, quae notae sunt. Scripsit et ad Paulinum praedictum duas, et ad alios alias. . . Composuit et Chronica. Scripsit et ad multorum profectum vitam B. Martini Monachi et Episcopi, signis et prodigiis ac virtutibus illustris viri. Et Collationem Postumiani et Galli, se mediante et iudice, de Conversatione Monachorum Orientalium et ipsius Martini habitam, in Dialogi speciem, tribus incisionibus comprehendit. . . Hic in senectute sua a Pelagianis deceptus, et agnoscens loquacitatis culpam, silentium usque ad mortem tenuit, ut peccatum, quod loquendo contraxerat, tacendo poenitens emendaret. *Gennad. De Vir. Ill. cap. 19.*

Ch. cxx. SULPICIUS SEVERUS.

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observed by (c) *Jerome*, and still appears in (d) his works, in (e) part. He gives (f) a common, but wrong interpretation of Gen. vi. 1. . . . 4. by *sons of God* understanding angels: an interpretation, that (g) may be found in many of the ancients. His accounts of *Martin of Tours* are reckoned by some a remarkable instance of credulity. *Du Pin* says, he (b) was very credulous in point

(c) Neque enim juxta Judaicas fabulas gemmatam et auream de coelo expectamus Jerusalem . . . quod et multi nostrorum . . . et nuper Severus noster in Dialogo, cui Gallo nomen imposuit. *Hieron. in Ezech. cap. 36. T. 3. p. 952.*

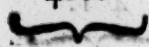
(d) Unde creditur, etiamsi se gladio ipse transfixerit, [Nero] curato vulnere ejus servatus: secundum illud, quod de eo scriptum est: *Et plaga mortis ejus curata est.* [Apoc. xiii. 3.] Sub seculi sine mittendus, ut mysterium iniquitatis exerceat. *Hist. Sacr. l. 2. cap. 29. al. 42. Conf. ejusd. Dialog. ii. cap. 14. al. 16.*

(e) See *Tillem. Mem. T. 12. S. Sulpice Severe. Art. viii.*

(f) Qua tempestate cum jam humanum genus abundaret, angeli, quibus coelum sedes erat, speciosarum forma virginum capti, illicitas cupiditates adpetierunt: ac naturae suae originisque degeneres, relictis superioribus, quorum incolae erant, matrimoniis se mortalibus miscuerunt . . . Ex quorum coitu Gigantes editi esse dicuntur, cum diversae inter se naturae permixtio monstra gigneret. *Hist. Sacr. l. i. c. 2. al. 3.*

(g) Vetus opinio Judaeorum: quam et plurimi veterum Christianorum, et Doctorum Ecclesiae amplexi fuerunt. *Job. Vorst. in Severi loc.*

(b) *Ubi supra. p. 145. b.*



point of miracles. But *Tillemont* (*i*) believes every word: though (*k*) the accounts, which *Sulpicius* gave of *Martin*, were not believed by all in his own time.

I add but one thing more in the way of character of *Sulpicius*. His stile is neat and elegant. But his Sacred Historie, after the period of the Evangelical Writings, is too short, and even defective. He has not one word of the reign of the Emperour *Julian*. And if it should be said, that his design was sacred, not civil historie, that would not amount to a good defense: since it is well known, that the Church was not unconcerned in the transactions of that reign.

Testimonie
to the
Scriptures.

III. His testimonie to the books of the New Testament will lye in a small compasse.

1. Having

(*i*) Ce dessein paroist aussi facile que favorable, puisqu'il n'y a qu'à suivre les pas d'un excellent historien, et à mettre fidelement en François ce qu'il a parfaitement bien écrit en Latin. *St. Martin de Tours. Art. i. T. x.*

(*k*) Haec plerisque in eodem monasterio constitutis incredibilia videbantur. Nedum ego confidam omnes, qui haec audient, credituros. . . . Quamquam minime mirum, si in operibus Martini infirmitas humana dubitaverit: cum multos hodieque videamus, nec Evangeliiis quidem credidisse. *Dialog. ii. cap. 13.*

1. Having related the affairs of former times to the coming of Christ, he (l) declines to write particularly what is recorded in the Gospels, and in the Acts of the Apostles writ by *Luke* : which book, he says, contains an historie of the Apostles to the time of *Paul's* coming to Rome, in the reign of *Nero*.

2. He says, that (m) *John*, the Apostle and Evangelist, was banished by *Domitian* into

(l) Sub hoc Herode, anno imperii ejus tertio et xxx. Christus natus est, Salino et Rufino Consulibus, viii Kalendarum Januariarum. Verum haec, quae Evangeliiis, ac deinceps Apostolorum Actibus continentur, adtingere non ausus, ne quid forma praecisi operis rerum dignitatibus diminueret, reliqua exsequar. Herodes post nativitatem Domini regnavit annos iv. Nam omne ejus tempus vii et xxx anni fuerunt. Post quem Archelaus Tetrarcha annos ix, Herodes annos xx et iii. Hoc regnante, anno regni octavo et decimo Dominus crucifixus est, Fusio Gemino et Rebello Gemino Consulibus. A quo tempore usque in Stilichonem Consulem sunt anni cccclxxii. Apostolorum Actus Lucas edidit, usque in tempus, quo Paulus Romam deductus est, Nerone imperante. *Hist. Sacr. l. 2. cap. 27. et 28. al. cap. 39. 40.*

(m) Interjecto deinde tempore, Domitianus, Vespasiani filius, persecutus est Christianos. Quo tempore Johannem Apostolum atque Evangelistam in Pathnum insulam relegavit : ubi ille, arcanis sibi mysteriis revelatis, librum sacrae Apocalypsis, qui quidem a plerisque aut stulte, aut impie, non recipitur, conscriptum edidit. *Ibid. cap. 31. al. 45.*

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401.

into the isle *Patmos* : Where he had visions, and where he wrote the book of the Revelation : which is, either foolishly, or wickedly, rejected by many. The Revelation is expressly quoted again, as the Apostle *John's*, in an epistle (*n*) supposed to be his. And is referred to, or quoted by him, in other places.

3. In the same epistle is quoted (*o*) the epistle of *James*.

4. I forbear to take notice of quotations of other books of the New Testament, as altogether needless.

5. His general divisions of the books of Scripture are such as these : The (*p*) Law, the Prophets, the Gospels, and Apostles :
the

(*n*) De his enim beatus Apostolus Joannes loquitur, quod sequantur agnum quocumque ierit. [Apoc. xiv. 4.] *Ad Soror. ep. 2. cap. 3. p. 555. edit. Jo. Cleric. Lips. 1709.*

(*o*) Nolo enim tibi in hoc blandiaris, si aliqua non feceris, cum scriptum sit : *Qui universam legem servaverit, offenderit autem in uno, factus est omnium reus.* [Jac. ii. 20.] *Ib. cap. 12. p. 566.*

(*p*) Tibi vero, post tanta documenta, post Legem, post Prophetas, post Evangelia, post Apostolos, si delinquere volueris, quomodo indulgeri possit, ignoro. *Ibid. cap. 12. p. 567.*

the (q) Law and the Apostles : the (r) Old and New Testament.

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401.

IV. I shall now select a few remarkable Passages.

Select
Passages.

“ 1. Eternal (s) life, he says, is not to be
“ obtained but by obedience to all God’s
“ commandments. For the Scripture says :
“ *If thou wilt enter into life, keep the com-*
“ *mandments.* [Mat. xix. 17.] Therefore,
“ as he adds, virginity alone will not avail.”

2. *Sulpicius* has (t) a general and sum-
marie account of the Heathen persecutions,
of which some farther notice may be taken
by us hereafter.

3. He supposeth, that (u) *Simon Magus*
was overcome by the united prayers of *Pe-*
ter

(q) Si contra Legalia et Apostolica instituta indecens
aliquid aut loquuntur, aut cogitant. *Ib. cap. 15. p. 569.*

(r) Domini est etiam lex Novi et Veteris Testamenti, in
quibus ejus eloquia sancta refulgent. *Ib. cap. 16. p. 570.*

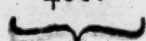
(s) Æterna vero vita nonnisi per omnem divinorum prae-
ceptorum custodiam promereri potest, Scriptura dicente :
Si vis in vitam aeternam pervenire, serva mandata . . .
Nihil ergo virginitas sola proficiet. *Ibid. cap. 6. p. 558.*

(t) *Vid. Hist. Sacr. l. 2. cap. 28. . . 32. al. cap. 40.*
. . . 49.

(u) Etenim tum illustis illa adversus Simonem Petri ac
Pauli congressio fuit. Qui cum magicis artibus, ut se
deum probaret, duobus suffultus daemoniis evolasset, ora-
tionibus Apostolorum fugatis daemonibus delapsus in ter-
ram populo inspectante disruptus est. *Ibid. cap. 28. al. 41.*

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ter and *Paul*, after (x) the arrival of *Paul* at *Rome*, when he had been sent thither by order of *Festus*.

4. He supposeth (y) *Peter* and *Paul* to have had the honour of martyrdom in the general persecution of *Nero*, which had been ordered by the edicts of that Emperor: consequently, in the year of Christ 64. or 65. when *Peter* was crucified, and *Paul* beheaded.

5. *Sulpicius* in his Sacred Historie complains very much of (z) the covetousnesse of

(x) *Vid. supra in eodem capite.*

(y) Hoc initio in Christianos saeviri coeptum. Post etiam datis legibus religio vetabatur: palamque edictis propositis, Christianum esse non licebat. Tum Paulus ac Petrus capitis damnati: quorum uni cervix gladio defecta, Petrus in crucem sublatuſ est. *H. S. l. 2. cap. 29. al. 41.*

(z) Levitis enim in sacerdotium adsumtis nulla portio [terrae] data, quo liberius servirent Deo: Equidem hoc exemplum non tacitus praeterierim, legendumque ministris ecclesiarum libenter ingesserim. Etenim praecepti hujus non solum immemores, sed etiam ignari mihi videntur: tanta hoc tempore animos eorum habendi cupido veluti tabes incessit. Inhiant possessionibus, praedia excolunt, auro incubant, emunt venduntque, quaestui per omnia student. At si qui melioris propositi videntur, neque possidentes, neque negotiantes, quod est multo turpius, sedentes munera expectant: atque omne vitae decus mercede corruptum habent, dum quasi venalem praeferunt sanctitatem. Sed longius quam volui egressus sum, dum me temporum nostrorum piget taedetque. *H. S. l. 1. cap. 23. al. 43.*

Ch. cxx. Sulpicius Severus.

15

of the Christian Clergie in his time. And (a) in another part of the same work he speaks of the contentions, which there were among the Bishops, and of their pride, ambition, and other faults, to the neglect of their charge, and the great offense of good men.

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6. Another thing very observable in *Sulpicius Severus* is, that he was against all persecution, and disliked the interposition of Magistrates in things of religion. This I suppose to have appeared in the extracts formerly made from him (b) in the historie of Priscillianism. It has been confirmed also by a passage since taken notice of in the chapter of (c) *St. Jerome*. Which passage I would now transcribe more at large, by way of proof of the same thing. It is in one of the Dialogues of our author, particularly mentioned among his works by

Genna-

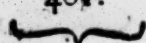
(a) Et nunc, cum maxime discordiis episcoporum turbari aut misceri omnia viderentur, cunctaque per eos odio aut gratia, metu, inconstantia, invidia, factione, libidine, avaritia, arrogantia, desidia, essent depravata, insanis consiliis et pertinacibus studiis certabant. Inter haec plebs Dei, et optimus quisque, probro atque ludibrio habebatur. *Ib. l. 2. c. ult.*

(b) *Vol. 9. chap. 107.*

(c) *Vol. 10. ch. 114. p. 28.*

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Gennadius, in his chapter transcribed above.

The Dialogue was composed about the year 405. *Postumian* and *Gallus* are the speakers, and *Sulpicius* presides. *Postumian* had made a voyage into the East. He embarked at *Narbone*, and arrived at *Alexandria* in (d) 401. or (e) 402. He was three years in *Egypt* and *Palestine*. Being returned into *Gaul*, he gives his friends an account of what he had met with in the several parts of his voyage.

“ Thenceforward (f) says *Postumian*,
 “ we had a prosperous voyage to *Alexan-*
 “ *dria*, where were very disagreeable dis-
 “ putes between the Bishops and the
 “ Monks. For there had been several
 “ synods, in which it was decreed, that
 “ none might either read or keep the
 “ works of *Origen*, who was esteemed a
 most

(d) *Pagi Ann.* 401. n. xx.

(e) *S. Sulp. Severe. art.* 8. *T.* 12. *Tillem.*

(f) . . . prosperoque cursu septimo die *Alexandriam* pervenimus, ubi foeda inter episcopos et monachos certamina gerebantur, ex ea occasione, quia congregati in unum saepius sacerdotes frequentibus decrevisse synodis videbantur, ne quis *Origenis* libros legeret, aut haberet: qui tractator sacrarum scripturarum peritissimus habebatur. Sed episcopi quaedam in libris ipsius insanius scripta memorabant,

Ch. cxx. SULPICIUS SEVERUS.

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“ most skilful interpreter of the sacred
 “ scriptures. But the Bishops had observed
 “ wild notions in his works. Which his
 “ friends not daring to defend, said, they
 “ had been fraudulently inserted by here-
 “ tics. And therefore they said, it was
 “ improper to condemn all the rest, because
 “ there were some things liable to just re-
 “ prehension. Men might still be entrust-
 “ ed with the reading of his works. For
 “ with due care and discretion they might
 “ easily distinguish the interpolated opinions
 “ from what was said agreeably to the ca-
 C “ tholic

bant, quae adsertores ejus defendere non ausi, ab haere-
 ticis potius fraudulenter inserta dicebant : et ideo non prop-
 ter illa, quae in reprehensionem merito vocarentur, etiam
 reliqua esse damnanda, cum legentium fides facile possit
 habere discrimen, ne falsata sequeretur, et tamen Catho-
 lice disputata retineret. Non esse autem mirum, si in libris
 neotericis et recens scriptis fraus haeretica fuisset operata,
 quae in quibusdam locis non timuisset incidere evangeli-
 cam veritatem. Adversum haec episcopi obstinatius re-
 nitentes pro potestate cgebant recta etiam universa cum
 pravis et cum ipso auctore damnare : quia satis superque
 sufficerent libri, quos Ecclesia recepisset : respuendam esse
 penitus lectionem, quae plus esset nocitura insipientibus,
 quam profutura sapientibus. Mihi autem ex illius libris
 curiosius indaganti admodum multa placuerunt : sed non-
 nulla deprehendi, in quibus illum prava sensisse non du-
 bium est, quae defensores ejus falsata contendunt. Ego
 minor

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“ tholic doctrine. Nor was it very won-
 “ derful to find some heretical opinions
 “ foisted into late writings, when some had
 “ attempted to corrupt the scriptures. But
 “ the Bishops were peremptorie, that the
 “ good and the bad ought to be all con-
 “ demned together with the author. They
 “ said, that there were more than enough
 “ books allowed by the Church : and that
 “ the reading of such books ought to be
 “ prohibited, which might be more hurt-
 “ ful to ignorant people, than profitable to
 “ the knowing. As for my self, who have
 “ had

miror unum eundemque hominem tam diversum a se esse potuisse, ut in ea parte, qua probatur, neminem post Apostolos habeat aequalem : in ea vero, quae jure reprehenditur, nemo deformius doceatur errasse. Nam cum ab episcopis excerpta in libris illius multa legerentur, quae contra catholicam fidem scripta constaret, locus ille vel maximam parabat invidiam, in quo editum legebatur, quia Dominus Jesus, sicut pro redemptione hominis in carne venisset, crucem pro hominis salute perpassus, mortem pro hominis aeternitate gustasset, ita esset eodem ordine passionis etiam diabolum redempturus : quia hoc bonitati illius pietatique congrueret, ut qui perditum hominem reformasset, prolapsum quoque angelum liberaret. Cum haec atque alia ejusmodi ab episcopis proderentur, ex studiis partium orta est seditio. Quae cum reprimi sacerdotum auctoritate non posset, scaevo exemplo ad regendam ecclesiae disciplinam Praefectus adsumitur, cujus terrore dispersi fratres

“ had the curiosity to read his works : I
 “ must say, that very many things pleased
 “ me : but I observed some things, in which
 “ undoubtedly he was mistaken, which his
 “ friends affirm to be interpolations. I
 “ wonder how one and the same man could
 “ be so different from himself. Where he
 “ is in the right, he has not an equal, since
 “ the Apostles. Where he is in the wrong,
 “ no man has erred more shamefully. A-
 “ mong all his opinions, contrarie to the
 “ catholic doctrine, which have been ex-
 “ tracted out of his works by the Bishops,

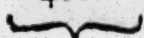
C 2

“ nothing

fratres, ac per diversas oras monachi sunt fugati, ita ut
 propositis edictis in nulla consistere sede sinerentur. Illud
 me admodum permovebat, quod Hieronymus vir maxime
 catholicus, et sacrae legis peritissimus, Origenem secutus
 primo tempore putabatur, quem nunc idem praecipue vel
 omnia illius scripta damnaret. Nec vero ausus sum de
 quoquam temere judicare. Praestantissimi tamen viri et
 doctissimi ferebantur in hoc certamine dissidere. Sed ta-
 men siue error est, ut ego sentio, siue haeresis, ut putatur,
 non solum non reprimi non potuit multis animadversioni-
 bus sacerdotum, sed nequaquam tam late se potuisset ef-
 fundere, nisi contentione crevisset. Istiusmodi ergo tur-
 batione cum veni Alexandriam, fluctuabat. Me quidem
 episcopus illius civitatis benigne admodum, et melius,
 quam opinabar, excepit, et secum tenere tentavit. Sed
 non fuit animus ibi consistere, ubi recens fraternae cladis
 fervebat invidia. Nam etsi fortasse videantur parere epis-
 copis

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“ nothing has given so much offense, as
 “ his notion concerning the recoverie and
 “ salvation of the devil. On account of
 “ this, and other such like things, taken
 “ notice of by the Bishops, disputes have
 “ arisen. And when the Bishops were not
 “ able to compose them, by a very wrong
 “ management the Prefect [*meaning the*
 “ *Augustal Prefect at Alexandria:*] has
 “ been called in to govern the Church.
 “ By whose armed force our friends the
 “ Monks have been dispersed, and driven
 “ into several countreys. Nor can they
 “ any where find a resting place, all people
 “ being prohibited by edicts to receive them.
 “ One thing affected me very much, that
 “ *Jerome*, a true Catholic, and well ac-
 “ quainted with the Christian doctrine, who
 “ in former times was reckoned a follower
 “ of *Origen*, should now with much earnest-
 “ nesse condemn all his writings. Nor did
 “ I dare hastily to pass my own judgement.
 “ But it was said, that very learned and
 “ very excellent men differed upon this
 “ occasion.

copis debuisse, non ab hac tamen causam multitudinem
 tantam sub Christi confessione viventem, praesertim ab
 episcopis oportuisset affligi. *Dial. i. cap. 3. al. c. 6. 7.*

“ occasion. But whether it be an error,
 “ as I think, or a heresie, as others say, it
 “ not only could not be suppressed by many
 “ censures of the Bishops, but has spread
 “ itself far and wide, and has encreased by
 “ opposition abundantly more than it could
 “ have done otherwise. This is the disturb-
 “ ance, with which *Alexandria* was agi-
 “ tated, when I arrived there. The Bishop
 “ of the city received me very courteously,
 “ beyond my expectation, and would have
 “ detained me with him. But I had no
 “ mind to stay in a place, where our friends
 “ had been so lately injured. For though
 “ perhaps it may seem, that they ought to
 “ have obeyed the Bishops: nevertheless
 “ it was by no means fit, that for this cause
 “ so many men, professing Christianity,
 “ should be so grievously treated, especially
 “ by Bishops.”

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This is the passage at full length. Every candid and understanding reader is able to judge, whether it proves what it is alleged for. Mr. *Tillemont* speaking of our author's Dialogues, having commended the purity of the stile, and the art with which they

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are writ, adds : “ It (g) is also observed,
“ that the judgement, which he passes upon
“ the disturbances raised in the East upon
“ the occasion of *Origen*, is very wise and
“ very moderate.”

(g) On trouve aussi que le jugement, qu'il porte, des
brouilleries excitées en Orient sur le sujet d'Origine, est
tres sage et tres moderé. *S. Sulp. Sev. art. 8. T. 12.*



CHAP.



C H A P. CXXI.

CHROMATIUS *Bishop of Aquileia.*

1. **C**A VE says, that (a) CHROMATIUS, Bishop of *Aquileia*, flourished about 401. and died about the year 410. But he must have been a man of note, and, probably, Bishop, before the end of the fourth centurie. For *Rufin* (b) had been baptized in 370. or thereabout, by *Chromatius*, then Presbyter under *Valerian* Bishop of *Aquileia*. We gave an account of *Fortunatian*, another Bishop of *Aquileia*, some while * ago.

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2. *Chromatius* was one of *Jerome's* friends.

C 4

He

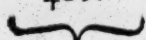
(a) *H. L. T. i. p. 378.*

(b) Ego, sicut et ipse et omnes norunt, ante annos fere triginta in monasterio jam positus, per gratiam baptismi regeneratus, signaculum fidei consecutus sum per sanctos viros Chromatium, Jovinum et Eusebium, opinatissimos et probatissimos in Ecclesia Dei Episcopos : quorum alter tunc Presbyter beatae memoriae Valeriani, alter Archidiaconus, alius Diaconus, simulque pater mihi et doctor symboli ac fidei fuit. *Rufin in Hieron. Invect. i. ap. Hieron. T. 4. p. 350.*

* See chap. 88. in Vol. ix.

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He (*c*) desired *Jerome* to translate the Hebrew Scriptures of the Old Testament into Latin. Which, I think, is much to his honour. To him (*d*) *Jerome* inscribed his Commentaries upon the Prophet *Habacuc*, and some other works. And he calls him more than once a most learned and holy Bishop. *Rufin* likewise dedicated to him some of his works, particularly his Latin translation of *Eusebe's* Ecclesiastical Historie, not (*e*) published by him, till after the year 400. Indeed *Chromatius* was friend of both. And (*f*) when they fell out, he endeavored to moderate, or reconcile the difference between

(*c*) Si Septuaginta Interpretum pura, et ut ab eis in Graecum versa est, editio permaneret, superflue me, mi Chromati, episcoporum sanctissime atque doctissime, impelleres, ut Hebraea volumina Latino sermone transferrem. *Praef. in Paralip. T. i. p. 1022. Conf. eund. adv. Ruf. l. 2. T. 4. p. 425.*

(*d*) Primum, Chromati, episcoporum doctissime, scire nos convenit, corrupte apud Graecos et Latinos nomen Ambacum Prophetæ legi, qui apud Hebraeos dicitur Abacuc. *Pr. in Ab. T. 3. p. 1591.*

(*e*) *Vid. Pagi. An. 395. n. xxi.*

(*f*) Testem invoco Jesum conscientiae meae, qui et has literas, et tuam epistolam judicaturus est, me ad commotionem sancti Papae Chromatii voluisse reticere, et finem facere simultatum, et vincere in bono malum, sed quia minaris interitum, &c. *Adv. Ruf. l. 3. T. 4. p. 437.*

between them. There (g) is a letter of *Chrysostom* to him, which is much in his praise. I omit divers things that might be mentioned, referring to (h) others, and particularly to *Tillemont*, whose account of *Chromatius* is the fullest and exactest that I have seen.

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3. Neither *Jerome*, nor *Gennadius*, nor any other ancient writer, speaks of any works published by *Chromatius*. Nevertheless there are some pieces generally received as his, they being ascribed to him in the manuscript copies : particularly (i) homilies or tracts upon the eight beatitudes, the rest of the fifth chapter of *St. Matthew*, and part of the sixth, and upon *Matt. iii. 14.*

4. I observe only a few things. Here are quoted most of the generally received books of the New Testament, in particular, the Acts of the Apostles, the (k) epistle to the *Hebrews*, and (l) the Revelation.

5. He

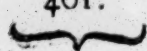
(g) *Ep. 155. T. 3. p. 689. ed. Bened.*

(h) *Cav. H. L. Du Pin T. 3. p. 83. Le Long Bib. S. p. 675. Tillem. Mem. T. xi.*

(i) *Ap. Bib. PP. T. v. p. 976 . . . 990.*

(k) *Ib. p. 979. C. (l) P. 980. B. 983. A.*

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5. He has also expressly quoted (*m*) the epistle of *James*.

6. He (*n*) several times quotes the first epistle of *Peter*, and the first epistle of *John*, as if they were their only epistles. Nevertheless it may be reckoned probable, or even unquestioned, that he received more.

7. Explaining the Lord's Prayer, in Matthew vi. he (*o*) takes no notice of the doxologie at the end.

8. He quotes Eph. iv. 30. after this manner: *And (p) grieve not the Holy Spirit of God, wherewith, or whereby, ye were sealed in the day of redemption.* We saw that text quoted in the same manner by (*q*) St. *Cyprian*.

9. He (*r*) compares the Scripture to a lamp,

(*m*) *P. 983. E.*

(*n*) Beatus Petrus in epistola sua commonet, *P. 981. B, et D.* Joannes in epistola sua ait. *P. 986. F.*

(*o*) *Vid. p. 987.*

(*p*) Unde et Apostolus ait: Nolite contristare Spiritum Sanctum, in quo signati estis in die redemptionis. *P. 983. A.*

(*q*) *See Vol. iv. p. 813. 814.*

(*r*) — quod non aliquo caecae mentis velamine operiendum est vel obscurandum, ut Judaei et haeretici faciunt, qui perspicuam lucem praedicationis divinae pravis interpretationibus obtegere et occultare nituntur . . . Unde lucerna

Ch. cxxi. *Bishop of Aquileia.*

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lamp, which ought not to be hid : But for as much as Jews and heretics are apt to render it obscure by misinterpretations, it ought to be set up in the Church : that thereby all may be enlightened, and guided in the way of salvation.

Lucerna haec legis ac fidei non occultanda nobis est, sed ad salutem multorum semper in Ecclesia, velut in candelabro constituenda : ut veritatis ipsius luce et nos fruamur, et omnes credentes illuminentur. P. 981. A. B.



CHAP.



C H A P. CXXII.

A Commentarie upon St. M A R K's Gospel,
ascribed to VICTOR, *Presbyter of Antioch.*

A. D.

401.

I. **T**HERE is a Commentarie upon St. *Mark's Gospel*, generally ascribed to VICTOR Presbyter of *Antioch*, placed by *Cave* at 401. Concerning which I would refer to (*a*) several, and among them to (*b*) *R. Simon*, who beside other things says, "That in most manuscripts it " is said to be *Victor's*, in some *Origen's*, " in others *Cyril's* of *Alexandria*. But that " it is not *Origen's*, nor *Cyril's*, nor *Vic-* " *tor's*, nor any other particular author's. " But is a collection out of many fathers." Which way of speaking seems to me not to

(*a*) *Cav. H. L. T. i. Fabr. Bib. Gr. T. v. p. 232. 233. et T. vii. p. 769. Huet Origenian. l. 3. p. 274. 275. Du Pin Bib. T. 3. P. 2. p. 74.*

(*b*) *Hist. Crit. des Comment. du N. T. ch. v. p. 79. 80. ch. xxx. p. 426, &c.*

to be exact. For though it be a collection out of several, and a kind of chain, that collection was made by some one author. And since it is evident, that it is not *Ori-gen's*, and very probable, that it is not *Cy-ril's*; it may be fitly allowed to be *Victor's*, to whom it is ascribed in most manuscripts.

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2. There are in it divers things, which to me appear well worthie of notice. *Du Pin* says: " This author confines himself to the literal and historical sense, which he illustrates by very solid and judicious remarks." There has been an edition of it (*c*) in Greek and Latin. But, as I have it not, I must content myself with the Latin translation in the (*d*) *Bibliotheca Patrum*.

3. At the very begining the author owns, that his commentarie was collected out of several. Many (*e*) he says, had writ Com-mentaries

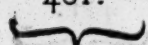
(*c*) *Vid. Fabric. Bib. Gr. T. v. p. 235.*

(*d*) *Victor Presbyter Antiochenus in sacrosanctum J. C. Evangelium secundum Marcum, Ap. Bib. PP. Lugdun. T. 4. p. 370. . . 414.*

(*e*) *Quandoquidem permulti in Matthaei et Joannis, pauci vero in Lucae, nulli autem omnino, ut equidem arbitror, in Marci Evangelium scripserunt: (Certe veterum monumentorum indices studiose evolvens, nullum qui illud disseruisset, in hodiernum usque diem comperi:)*
visum

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mentaries upon the Gospels of *Matthew* and *John*, a few only upon *Luke's*, none at all upon *Mark's*, so far as he could find, upon careful inquirie into the writings of the ancients. He determined therefore to put together in a short compasse what ecclesiastical writers had occasionally said in their works by way of explication of this Gospel.

4. That is a good testimonie to the four Gospels. The composer of this work then proceeds. “ This (*f*) *Mark* called also “ *John*, who wrote a Gospel after *Mat-* “ *thew*, was son of *Marie*, mentioned in the “ Acts

visum est mihi, quae Ecclesiae doctores sparsim et per partes in praesentem Evangelistam annotarunt, in unum quaevis corpus redigere, succinctamque in hoc ipsum quoque Evangelium explanationem conscribere. *Ibid.* p. 370. G.

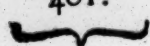
(*f*) Ceterum Marcus hic, qui alio nomine Joannes appellatus est, post Matthaeum Evangelii historiam contexit Et quidem initio, ut in iisdem illis Apostolorum Actis proditum exstat, adhaerebat Barnabae cognato suo et Paulo. Verum ubi Romam venisset, secutus est Petrum. Quare is in priori sua canonica ad hunc modum de illo scribit. . . . Marcus itaque coelestis doctrinae fœmen, quod ab Apostolis hauserat, cum alibi, tum Romae quoque ad tempus profeminavit. At vero cum alio jam advocaretur, ab iisque, qui Romae Christo per fidem adjuvanti fuerunt, ut salutaris praedicationis seriem scripto exponeret, enixe rogaretur, haud gravatim annuit. Atque hinc Evangelium, quod secundum Marcum inscribitur, natum traditur *Ibid.* H.

“ Acts of the Apostles, in whose house at
 “ *Jerusalem* the Apostles were wont to
 “ meet. [See Acts xii. 12 . . . 17.] For a
 “ while, as appears from the same book of
 “ the Acts, he accompanied his relation
 “ *Barnabas*, and *Paul*. But when he came
 “ to *Rome*, he joyned *Peter*, and followed
 “ him. For which reason he is particular-
 “ ly mentioned by *Peter* in his canonical
 “ epistle. [1 Pet. v. 13.] *Mark* is also
 “ mentioned by *Paul* in his epistle to the
 “ *Colossians*. [iv. 10.] and in his second to
 “ *Timothie*. [2 Tim. iv. 11.] *Mark* there-
 “ fore for a while dispersed the seed of the
 “ heavenly doctrine, which he had recei-
 “ ved from the Apostles, as elsewhere, so
 “ also at *Rome*. But when he was obliged
 “ to go from thence, and was earnestly
 “ desired by the believers at *Rome* to write
 “ a historie of the preaching of the heaven-
 “ ly doctrine, he readily complied with
 “ their request. This is said to have been
 “ the occasion of writing the Gospel ac-
 “ cording to *Mark*.”

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5. Here we see, whom this writer thought
 the Evangelist *Mark* to be. He agrees with
 many ancient writers, whom we have al-
 ready



ready consulted, in saying, that *Mark* wrote his Gospel at *Rome*, at the earnest request of the believers there. And he confirms the supposition of the late date of *Mark's* Gospel, in that it was not written till after his acquaintance with the Apostle *Peter* at *Rome*.

6. This Commentarie contains many observations for reconciling the several Evangelists. Which seems to be the main design of it.

7. The author supposes (g) *Mark* to write by inspiration. After which he presently adds an observation from *Origen* upon the words of ver. 2. of this Gospel: *As it is written in the Prophets*: or, as in some copies, *in Isaiah the Prophet*.

8. He says, that (b) *Levi* in Mark. ii. 14. and Luke v. 27. is the same with *Matthew*, as he calls himself. Matt. ix. 27.

9. Upon

(g) Evangelista Marcus Spiritu illo, qui e sublimi in hominum corda demittere solet, afflatus, a prophetico oraculo Evangelium orditur. *In Marc. cap. i. Ib p. 371. A.*

(b) Est autem Levi hic idem omnino cum Evangelista Matthaeo. Et quidem Marcus et Lucas nomen, quod illi familiare erat, primaeva appellatione obnubunt. At ipse vero Levi, dum Evangelii historiam contexit, palam quae ad se pertinebant, denuntiat. Ait enim: *Cum transfret Jesus, &c. P. 375. B.*

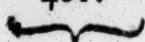
9. Upon Mark iii. 7. 8. where it is said :
And a great multitude followed him from Ga-
lilee, and from Judea, and other places, he
 observes, “ that (i) the Evangelists did not
 “ aim to aggrandize Christ, their master,
 “ by writing prolixly every thing said and
 “ done by him, but have omitted many of
 “ his words and works, and have used a
 “ concise and compendious manner of wri-
 “ ting.”

10. Here (k) are many good observa-
 tions upon the historie of the cure of the
 demoniac related Mark v. 1. . . . 20. When
 (l) the demoniac answered, his name was
Legion, he says, that word should not be
 D under-

(i) Cum Evangelista Marcus magnam hominum turbam
 Christum a Galilaea consecutam dicit, brevi compendio
 multa simul comprehendit. Neque enim ambitiose, mag-
 noque verborum apparatu et pompa verba de Christo fa-
 cere soliti sunt Evangelistae, singula videlicet quae vel
 dicta vel facta fuerant, prolixa oratione exaggerando :
 verum quo auditorum infirmitati consulant, oppositum sec-
 tati, omnia breviter et concise narrant. *Et quae sequuntur.*
 p. 376. G.

(k) *Vid. p. 380. G. . . . 381. G.*

(l) *Et dicit ei : Legio mihi nomen est.* Non dicit numerum
 praecise, sed simplici voce magnam adesse multitudinem
 indicat : siquidem exacta numeri discussio nihil ad rei quae
 quaerebatur notitiam faciebat. P. 381. E.



understood to denote any certain number, but many, or a great multitude.

11. In his remarks upon the historie of the woman with the hemorrhage, related ch. v. 21. — 34. he observes, that (*m*) *Mark* has particulars omitted by *Matthew*.

12. Upon *Mark* vi. 7.—13. particularly ver. 13. he says, “ that (*n*) the like historie is in *Luke*, but that *Mark* is the only “ Evangelist, who speaks of the disciples “ *anointing with oyl them that were sick*. “ Which method of healing is also mentioned by *James* in his epistle.” See *Ja. v. 13—15*.

13. Upon ch. v. ver. 39. he says: “ It “ (*o*) was owing to modestie, that our Lord “ said

(*m*) Quin hoc quoque signum Matthaeus compendio absolvit. Multa namque praetermittit ille, quae Marcus addit, Marcus enim praeter alia scribit, Dominum retro conversum, quisnam illum tetigisset, sciscitatum, mulieremque exterritam, trementemque seipsam prodidisse, atque ita tandem a Christo Domino audivisse: *Fides tua te salvam fecit.* P. 382. B.

(*n*) His similia exponit Lucas quoque. Verum quod de mystica unctiōe et olei usu hic subjungitur, hoc inter Evangelistas solus Marcus commemorat. Interim quae Apostolus Jacobus in sua canonica narrat, ab his non dissentiunt. [*Jac. v. 14. 15.*] In *Marc. cap. vi. ver. 13. p. 383. F.*

(*o*) Quin per hoc quoque, quod puellam extinctam dormire

“ said of *Jairus's* daughter : *She is not dead,*
 “ *but sleepeth* : though she was really dead,
 “ and he intended to raise her up to life.”

A. D.

401.

14. He particularly considers the historie in *Mark* x. 35—40. I put in the margin (*p*) a part of his observations. The sum of what he says upon ver. 39, 40. is, that Christ is the judge, and the dispenser of all rewards. But the first places in his heavenly kingdom will not be disposed of by affection and favour, but shall be given to the most virtuous.

D 2

15. Upon

mire asserit, neque statim se illam exfufcitaturum promittit, omnem factum, omnemque inanem jactantiam ab opere illo fecludit. Ille ergo omni superbia vanaque gloria vacuitatem confectatur. At vero operis excellentia famam illius longe lateque diffundit. *P. 382. F. G.*

(*p*) Quod itaque Christus dicit, ejusmodi est. Moriemini quidem mei causa, eritisque in passione socii. At hoc interim fat non est, ut primas sedes jure vobis vindicetis. Si enim alius quispiam accesserit, qui una cum martyrio omnem aliam virtutem secum deportaverit, aut certe multo plura, multoque excellentiora virtutum ornamenta in medium attulerit, quam vos, ille utique praeceat. Neque enim quia vos amo, aliisque certa quadam ratione antepono, ob id opulentiore repulso, primatum vobis assignabo. Illis igitur ejusmodi primatus paratus est, quia per illustriora opera primis sedibus capeffendis prae ceteris idoneos se reddiderunt, &c. *P. 397. D. E.*

15. Upon *Mark* xi. 15 — 17. he argues, that (q) Christ twice drove the buyers and sellers out of the temple. But some, it seems, thought, that this was done by our Lord but once only, and at the time mentioned by St. *John* at the begining of his Gospel.

16. The Evangelist *John* is here called the (r) Divine.

17. The composer of this work seems not to have had in his copies our conclusion of St. *Mark's* Gospel. For he explains the begining of the sixteenth chapter of St. *Mark's* Gospel, to the end of the eighth verse, and no farther. There ends his *Commentarie*. Nevertheless he was acquainted with the remainder. And in his remarks upon the first verse of the 16. chapter, he says :

(q) Sunt tamen qui dicant, tres Evangelistas, dum Christi ad Hierosolymorum civitatem, ejusdemque in templum ingressum describunt, accurata temporis ratione missa, rem ipsam tantum prosecutos esse : Joannem vero, qui historiam illam ceteris diligentius enarrat, fatis aperte insinuare, Christum Dominum ea primo ascensu patrasse, quae reliqui paullo ante mortem contigisse commemorant. &c. P. 398. F. G.

(r) Ut Joannes theologus loquitur. P. 376. G.

says : “ In (s) some copies of *Mark's Gospel* it is said : *Now when Jesus was risen early the first day of the week, he appeared first to Marie Magdalen* : and what follows. But that seemed to be contrarie to what is said by *Matthew ch. xxviii. 1.* Therefore some had supposed *Mark's Gospel* to have been interpolated. But he thinks, there is no necessity for admitting that supposition. And he proposes a method of reconciling the difference.”

Somewhat like this may be seen in an (t) Oration of *Gregorie Nyssen* upon Christ's Resurrection, and likewise in a *Harmonie* of the Evangelists, ascribed to *Severus*, who was Bishop of *Antioch* (u) in 513. and afterwards.

D 3

terwards.

(s) At quia in quibusdam Evangelii Marci exemplaribus habetur : *Surgens autem Jesus mane prima Sabbathi, apparuit primo Mariae Magdalenae, &c.* Hoc autem illi adversari videtur quod legitur apud Matthaeum. Hic enim *vespere Sabbathi* Dominum resurrexisse scribit. Propterea comperti sunt, qui hunc Marci locum a falsariis vitiatum existiment. Verum ne ad id hic confugere videamur, ad quod cuivis confugere proclive est, Marci contextum undantaxat commate ab ea quam offert difficultate vindicare possumus. P. 414. A. B.

(t) *De Chr. Resurr. Orat. 2. p. 411. Tom. 3.*

(u) *Vid. Cav. in Severo. H. L. T. i. p. 499.*

terwards. Which has been published by
(x) *Montfaucon*.

They who are curious may consult *Mill*,
Bengelius, *Wetstein*, *Wolfius*, and others up-
on this point.

18. I have selected out of this Com-
mentarie a few only of many observations,
that deserve notice. Upon the whole it is
a good performance. And we may hence
perceive, that there were some before our
times, who read the Scriptures with care
and understanding.

19. My readers, I hope, will not omit
to recollect, that beside the testimonie to the
four Gospels, we have seen in this work
quotations of the Acts, of several epistles of
the Apostle *Paul*, and of the first epistle of
Peter. I would here add, that (y) the
epistle to the *Hebrews* is quoted in this
Commentarie, and (z) the epistle of *James*.

20. This writer, like many other of the
ancients, asserts (a) free will in strong terms.

C H A P.

(x) Severi Archiep. Antiocheni Concordantia Evan-
gelistarum circa ea quae in sepulchro Domini contigerunt.
Item de Sabbatis, et de varietate Exemplarium S. Marci
Evangelistae. *Ap. Menf. Bibl. Coislun.* p. 68. . 75. *Vid. in*
specie p. 74.

(y) *P.* 372. *D.*

(z) *Vid. supra* p. 34. *not.* (u)

(a) *Vid.* *P.* 377. *A.* et p. 379. *G. H.*



C H A P. CXXIII.

I N N O C E N T I.

Bishop of Rome.

I. **I**NNOCENT the first succeeded *Anastasius* in the year 402. The seventh and last decree, or article of a letter of his to *Exuperius*, Bishop of *Tholouse*, contains a catalogue of the books of the Old and New Testament, which are in the canon.

A. D.
402.

2. " The (a) scriptures of the New Testament are these : Four books of the Gospels : Fourteen epistles of the Apostle *Paul* : three epistles of *John* : two epistles of *Peter* : an epistle of *Jude* : an

D 4

" epistle

(a) Qui vero recipiantur in canone sanctarum scripturarum, brevis adnexus ostendit. . . . Item Novi Testamenti : Evangeliorum libri quatuor, Apostoli Pauli epistolae 14. epistolae Joannis tres, epistolae Petri duae, epistolae Judae, epistola Jacobi, Actus Apostolorum, Apocalypsis Joannis. Cetera autem . . . non solum repudianda, verum etiam noveris esse damnanda. *Innoc. ad Exuper. ep. Tolos. ap. Labb. Conc. T. 2. p. 1256.*

“ epistle of *James*: the Acts of the Apostles: the Apocalypse of *John*.” After which mention is made of some other writings, which ought to be rejected and condemned.

3. It should be observed, that (*b*) many of *Innocent*’s letters are suspected to be supposititious, this in particular, and especially the last decree or article in it. For it is not very easie to conceive, what reason there should be for *Innocent* to send a catalogue of books of Scripture to *Exuperius*. And it may not be amiss to take notice, that this letter of *Innocent* is not represented to be writ, as in Council, but only upon his own authority.

4. Nevertheless, after all, we cannot forbear to observe with some satisfaction, that this catalogue of Scripture is exactly the same with our own.

C H A P.

(*b*) *Vid. Carv. H. L. T. i. p. 379. Basnag. Hist. de l'Eglise. l. 8. c. 8. n. vi. p. 439. Beauf. Hist. de Manich. T. i. p. 359.*

C H A P. CXXIV.

P A U L I N U S

Bishop of Nola in Italie.

- I. *His Time.* II. *His Testimonie to the Scriptures.*

I. **P**ONTIUS MEROPIUS PAULINUS, or PAULINUS NOLANUS (*a*) placed by *Cave* at the year 393. was born about 353. ordained Presbyter in 393. Bishop of *Nola* in *Campania*, in 409. as some think, or, as *Pagi* (*b*) argues, and with great appearance of probability, in 403. He died in 431. in the 78. year of his age,

A. D.

403.

II. I observe in him a few things.

1. His works, in prose, abound with texts of scripture, quoted, or alluded to.

2. As

(*a*) *Vid. Cav. H. L. T. i. Fabric. ad. Gennad. cap. 48. Pagi Ann. 431. n. 53. Basnag. Ann. 394. n. x. xi. 432. n. v. Paulin. Vit. ad calc. opp. edit. Paris. 1685. Du Pin Bib. T. 3. p. 146. Tillom. Mem. T. 14.*

(*b*) *Ann. 403. n. x. . . . xiii. Vid. eund. A. 431. n. Liii.*

2. As *Paulinus* quotes Ps. ciii. or civ. ver. 18. agreeably to *Jerome's* version, I place (c) the quotation below, with a critical remark (d) of *Jerome* upon that text.

3. *Paulinus* often quotes the Canticles. I place below (e) two of his quotations of that book.

4. He quotes (f) the book of *Ecclesiasticus*, with great respect, as writ by *Solomon*.

5. In

(c) *Montes enim, inquit, excelsi cervis, et petra refugium herinaceis. Ad Amand. ep. 9. al. 22. n. 4. p. 45. Paris. 1685. 4to.*

(d) *Petra refugium herinacis.] Pro quo in Hebraeo positum est Sphannim, et omnes χοιρογευλλίης voce simili transtulerunt, exceptis Septuaginta, qui lepores interpretati sunt. Sciendum autem, animal esse non majus hericio, habens similitudinem muris et ursi. Unde in Palaestina ἀρ' κομῶς dicitur, et magna est in istis regionibus hujus generis abundantia, semperque in cavernis petrarum, et terrae foveis habitare consueverunt. Ad Sunn. et Fret. ep. 135. T. 2. p. 658.*

(e) . . . qua et in Canticis Canticorum voce blanditur: *Columba, inquit, mea, perfecta mea, quoniam caput meum repletum est rore, et crines mei guttis noctis. [cap. v. 2.] ad Sever. ep. 23. al. 3. et 4. n. 33. p. 143.*

Haec oscula sponso suo jam tunc parabat ecclesia, quando cantabat: *Osculetur me ab osculis oris sui. [cap. i. 2.] Ib. n. 37. p. 146.*

(f) Nam in Ecclesiastico per Salomonem loquitur divina sapientia: *Quia multi periclitati sunt auri causa, et facta est in facie illius perditio ipsorum. [cap. xxxi. 6.] Ad Milit. ep. 25. al. 39. p. 168.*

5. In a letter, supposed to be writ in the year 400. to *Amandus*, then Presbyter, and afterwards Bishop of *Bourdeaux*, and successor to *Delphinus*, *Paulinus* speaks after this manner. “ He says, that (g) *John* “ outrun *Peter*, and came first to the sepulchre, because he was the youngest. He “ also says, it had been handed down by “ tradition, that *John* survived all the other “ Apostles, and wrote the last of the four “ Evangelists, and so as to confirm their “ most

(g) Subvenit itaque nobis, et de Evangelio adolescentis Apostoli beata velocitas illa, qua Petrum affectu currendi parem, sed majoris aevi pondere tardiozem, ad sepulcrum Domini praecurrit: ut resurrectionem corporis prior inspiceret, qui solus in pectore recumbebat. Unde geminos in alveum cordis sui traxerat fontes, quos in orbem idem postea Revelationis et Evangelii praeco diffudit. . . Idem, ultra omnium tempora Apostolorum aetate producta, postremus Evangelii scriptor fuisse memoratur: ut sicut de ipso vas electionis ait: [Gal. ii.] quasi columna firmamentum adjiceret fundamentis Ecclesiae, priores Evangelii scriptores consona auctoritate confirmans: ultimus auctor libri tempore, sed primus in capite sacramenti. Quippe qui solus e quatuor fluminibus ex ipso summo divini capitis fonte decurrens de nube sublimi sonat: *In principio erat Verbum.* Transcendit Moysen . . . Iste et Evangelistis ceteris, vel ab humano Salvatoris ortu, vel a typico legis sacrificio, vel a prophetico praecursoris Baptistae preconio Evangelium resurrectionis exorsis, altius volans, penetravit et coelos. *Ad Amand. ep. 21. al. 24. n. 1. 2. p. 114.*

“ most certain histories. But though he
 “ was last in time, he was first in point of
 “ sublimity. He there also speaks of *John*,
 “ as writer of the Revelation. And as he
 “ proceeds, he observes, that (*b*) in the
 “ begining of St. *John*’s Gospel all heretics
 “ are confuted, particularly, *Arius*, *Sabel-*
 “ *lius*, *Photinus*, *Marcion*, and the *Mani-*
 “ *cheans*.”

6. *Paulinus* often quotes the (*i*) book of the Acts, and all St. *Paul*’s Epistles, particularly that (*k*) to the *Hebrews*.

7. He † celebrates St. *Luke*, as a Physician for soul and body. Whence it may be con-

(*b*) Johannes igitur beatus dominici pectoris cubator, . . . inebriatus Spiritu Sancto, . . . ab ipso intimo et infinito omnium principiorum principio Evangelii fecit exordium. Quo uno omnia Diaboli, quae in haereticis lant, ora clauduntur. *Ibid. n. 4. p. 115.*

(*i*) . . . sicut illi in Actibus Apostolorum, qui beati Petri praedicatione compuncti, crediderunt in eum quem crucifixerant. *Ad Aug. ep. 50. al. 43. n. 5. p. 295.*

(*k*) Itidem Apostolus [Eph. vi.] spiritualiter exprimens arma coelestia, . . . gladium Spiritus dicit verbum Dei, de quo ad Hebraeos ait: *Vivus est sermo Dei, et efficax*. [Hebr. iv. 12.] *Ad Aug. ep. 50. n. 17. p. 302.*

† Hic medicus Lucas prius arte, deinde loquela.

Bis medicus Lucas. Ut quondam corporis aegros
 Terrena curabat ope, et nunc mentibus aegris
 Composuit gemino vitae medicamina libro.

P. 153. De S. Felice Natal. ix. ver. 424. &c.

concluded, he supposed him to be spoken of in *Col.* iv. 14. At the same time he ascribes to St. *Luke* two books, undoubtedly meaning his Gospel, and the Acts of the Apostles.

8. He often quotes the epistle of St. *James*, the first epistle of St. *Peter*, and the first epistle of St. *John*. But I do not recollect any quotations in him of the second epistle of St. *Peter*, or the epistle of St. *Jude*, or the second and third of St. *John*: though it may be reckoned highly probable, that they were all received by him.

9. He often quotes (1) or refers to the book of the Revelation, which is ascribed by him to the Apostle *John* in the passage above cited, and elsewhere.

10. He either read, or at least understood, the Apostle's exhortation in 1 *Cor.* ix. 24. in this manner: *So (m) run, that ye may all obtain.*

11. I put

(1) Poteras, Roma, intentatas tibi illas in Apocalypsi minas non timere, si talia semper ederent munera Senatores tui. *Ad Pamm. ep.* 13. *al.* 37. *n.* 15. *p.* 75.

(m) Quae causa dicendi Apostolo fuit: *Sic currite, ut apprehendatis omnes.* Quod in agone terreno contra est, ubi non potest lucta nisi dispari luctantium sorte finire, ut unius gloria alterius ignominia sit. *Ad Sever. ep.* 24. *al.* 2. *n.* 15. *p.* 161. *Conf. Theodoret. in loc.*

11. I put also in the margin (*n*) his translation of that expression. 1 Cor. ix. 27. *I keep under my body.*

12. He quotes 1 *Pet.* 11. 23. after this manner: *But (o) yielded [or committed] himself, unto death, to him that judgeth unjustly.*

13. In a letter writ to St. *Augustin* in 410. or (*p*) soon after, he (*q*) asks of him the solution of divers questions, taken out of the Psalms, the Apostle, and the Gospel. Those from the Apostle, are taken out of the epistle to the *Ephesians*, to the *Romans*, and other epistles of St. *Paul*.

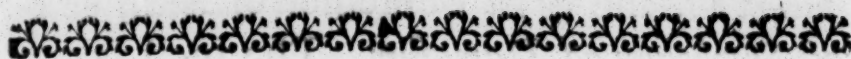
C H A P.

(*n*) *Lividum facio corpus meum, et in servitutem redigo.*
Ad Aug. ep. 50. n. 13. p. 299.

(*o*) *Ad Aug. ep. 50. al. 43. n. 7. p. 296.*

(*p*) *See S. Paulin. Art. 49. Tillem. Mem. T. 14.*

(*q*) *Haec interim de Psalms. Nunc et de Apostolo quodcumque proponam. Dicit ad Ephesios. Ad Aug. ep. 50. n. 9. p. 297. Restat ut aliquid et de Evangelicis locis suggeram beatitudini tuae. Ib. n. 14. p. 299.*



C H A P. CXXV.

P E L A G I U S.

1. **C**^A*VE* speaks of PELAGIUS at (a) the year 405. the supposed time of his publishing his heresie. *Basnage* (b) at 412. *Pagi* (c) at 410. and following years: in whom, as well as in many (d) others, his historie may be seen. It is generally allowed, that he was a *Britan*, and, many think, of the countrey now called *Wales*. His name was *Morgan*, or *Mari-gena*: which he changed into *Pelagius*, of more agreeable sound, and the same meaning. His remaining works, beside fragments, or quotations in *Augustin*, and others, are an (e) Epistle to *Demetrias*, writ in 413. or 414. a (f) Commentarie upon all *St. Paul's* Epistles, except that to the *Hebreues*,

A. D.

405.

- (a) *H. L. T. i. p. 381.* (b) *Ann. 412. n. vii. &c.*
 (c) *Ann. 410. n. xxxii. &c.* (d) *See Tillem. Mem. Ec. T. 13. S. Augustin. Art. 212. . . . 217.*
 (e) *In Append. T. ii. Opp. Augustin. Bened. et T. v. Opp. Hieronym. p. 11. . . . 30.*
 (f) *Apud Hieron. ibid. p. 925 . . . 1106.*

Hebrews, and (g) a Confession of faith, called *Symbolum ad Damasum*. The most beautiful edition of *Pelagius's* Commentaries that I know of, is in the 12. tome of *Le Clerc's* edition of *Augustin's* Works, which is an additional tome to the *Benedictin* edition. But the edition of these Commentaries, which I shall refer to, is that in the fifth tome of *Martianay's* edition of *Jerome's* Works.

2. In the symbol he says, that (b) he receives the New and Old Testament in the same number of books that the Catholic Church does. In (i) his Commentaries he vindicates the Old Testament against the Manicheans. In his letter to *Demetrias* he speaks (k) of the volumes of both the Testaments.

3. In

(g) *Ap. Hieron. ib. p. 122 . . . 124. et Baron. Ann. 417. n. xxxi. . . . xxxvi.*

(b) *Novum et Vetus Testamentum recipimus, in eo librorum numero, quem sanctae catholicae ecclesiae tradit auctoritas. Symb. Expl. ap. Hieron. T. v. p. 124.*

(i) *Si, dicentibus Manichaeis, crudelis asseritur Deus Veteris Testamenti . . . quomodo hoc loco ab Apostolo dicitur, a Deo Novi Testamenti vindictam hominibus inferendam? Comm. in Rom. cap. i. p. 928. M. Hieron. T. v.*

(k) *Plena sunt utriusque Testamenti volumina hujusmodi testimoniis. Ad Demetriad. p. 16. in. cap. vii.*

3. In his Epistle to *Demetrias*, and in his Commentaries, he quotes many books of the Old and New Testament, particularly the Acts of the Apostles, the Epistle of *James*, both the Epistles of *Peter*. I need not refer to the places, nor transcribe the words.

4. Whether *Pelagius* received the Epistle to the *Hebrews*, may be questioned. It is indeed several times mentioned in (l) his Commentaries upon the thirteen Epistles of *Paul*. But, possibly, some may suspect those passages to be interpolations. For if he had received the Epistle to the *Hebrews*, as *Paul's*, he would have writ a Commentarie upon it, as well as upon the rest. However, it may not be amiss to recollect here, that in the chapter of *Augustin* it was observed, that (m) *Julian*, the *Pelagian*, freely

N. B. In quoting the Epistle to *Demetrias* the pages are those of St. *Jerome's* fifth tome. And the number of chapters or sections refers to the edition of the same Epistle, in the Appendix to the second tome of St. *Augustin's* works.

(l) Sicut et ipse ad Hebraeos perhibens docet. In ep. ad Rom. cap. i. p. 928. Vid. et in Rom. cap. viii. p. 953. in 2 Cor. cap. iv. p. 1018. in Eph. c. v. p. 1058. in Coloss. cap. i. p. 1070.

(m) See ch. cxvii. Vol. 10. p. 246.

ly quotes the epistle to the *Hebrews*, as *Paul's*.

5. In his Commentaries (*n*) he quotes the Revelation of *John*.

6. In his letter to *Demetrias Pelagius* speaks highly to the advantage of the Scriptures. He tells that Lady, that (*o*) from them only she can receive a full knowledge of the will of God: and recommends to her (*p*) the studie of them. He there (*q*) speaks of the Scriptures, as an Epistle sent to us from the Divine Majesty. And he thinks it strange, that men do not receive them with joy and veneration. Upon Coloss. iii. 16. he

(*n*) *Cum tradiderit regnum Deo et Patri.*] Regnum scilicet humani generis, secundum Petri epistolam, et Apocalypsim Joannis, Patri tradendum adserit esse per Filium. *In 1 Cor. xv. p. 1007.*

(*o*) Scito itaque, in Scripturis Divinis, per quas solus potes plenam Dei intelligere voluntatem, prohiberi quaedam . . . *Ad Demetr. p. 17. in. cap. ix.*

(*p*) Propter quod maxime sanctarum Scripturarum studium diligendum est: illuminanda divinis eloquiis anima: et, coruscante Dei verbo, diaboli repellendae sunt tenebrae. *Ib. p. 27. infr. m. cap. xxvi.*

(*q*) Nobis vero Deus ipse, aeterna illa majestas, ineffabilis, atque inaeestimabilis potestas, sacras literas, et vere adorandos praeceptorum suorum apices mittit. Et non statim cum gaudio et veneratione suscipimus! *p. 21. cap. xvi.*

16. he says, that (r) laymen ought to be skilful in the word of God. And indeed (s) *Pelagius* himself seems, to have been always a layman, destitute of ecclesiastical honours. And upon 2 Tim. iii. 16. 17. he says, the (t) Scriptures were designed for general use, that we might profit thereby.

7. I shall now observe a few other things, either various readings, or explications of texts.

8. He says, that (u) in some things, in the seventh chapter to the *Romans*, *Paul* does not speak of himself, now a Christian, but of another, still under the law.

9. St. *Paul* says 1 Cor. v. 9. *I have writ to you in an epistle.* *Pelagius* (x) understands
E 2 the

(r) His ostenditur, verbum Christi non sufficienter, sed abundanter etiam laicos habere debere: et docere se invicem, vel monere. *Ap. Hieron. T. v. p. 1074.*

(s) *Vid. Basnag. Ann. 412. n. viii.*

(t) Ideo data est legis instructio, ut ejus consilio cuncta facientes, juste justa faciamus. *Ib. p. 1099.*

(u) Numquid non *Paulus* nondum erat Dei gratia liberatus? Unde probatur, quia ex alterius persona haec loquitur Et rursus in persona ejus, qui sub lege erat, haec loquitur. *In Rom. cap. vii. ver. 24. 25. p. 948. in. Vid. et ad ver. 18. p. 947. m.*

(x) Hoc ipsum in hac epistola ita scripsi, non ut a gentibus, sed ab his qui peccant in ecclesia separemini. *Ad. 1 Cor. v. p. 983.*

the Apostle to mean the epistle, which he was then writing. Which I take to be right.

10. Upon Galat. i. 19. he says, that (y) *James* was called the Lord's brother, because he was son of *Marie*, wife of *Cleophas*, his mother's sister.

11. I scarce need to observe, that (a) he supposeth the Epistle to the *Ephesians* to be writ to the Christians at *Ephesus*.

12. Upon Philip. ii. 14. he says, " that (b) *God works in us to will* by persuasives, " and setting before us rewards. And he " who perseveres to the end will be saved."

13. *Pelagius* was (c) an orthodox Homoiian.

(y) Unde Jacobus secundum cognationem frater Domini dicitur : quoniam de Maria Cleophae, sorore matris Domini, natus esse monstratur. *In Gal. p. 1037.*

(a) *Qui sunt Ephesi, et fidelibus in Christo Jesu.*] Non omnibus Ephesiis, sed his qui credunt in Christo. *In Eph. i. p. 1048.*

(b) Velle operatur in nobis suadendo, et praemia promittendo. Qui perseveraverit usque in finem, hic salvus erit, &c. *Ad Philip. p. 1094.*

(c) Credimus . . in verum Dei Filium, non factum, aut adoptivum, sed genitum, et unius cum Patre substantiae, quod Graeci dicunt *ὁμοούσιον* : atque ita per omnia aequalem Deo Patri, ut nec tempore, nec gradu, nec potestate possit esse inferior. *Symb. Explan. ad Damas. ap. Hieron. T. v. p. 122. Conf. Pagi. Ann. 405. n. iv.*

moisian. And when *Paul* styles our Lord Col. i. 15. *the first born of every creature, or of the whole creation*, he (*d*) supposeth him to intend Christ's human nature : and not that he was first in point of time, but in point of honour and dignity : as *Israel* is called God's *first born*, or best beloved, and most favored.

14. I likewise put in the margin his explication of Col. i. 19. *that (e) in him should all fulnesse dwell*.

15. In 1 Tim. iii. 16. he (*f*) had not God, but *which was manifest in the flesh*. The (*g*) same reading is in another Commentarie upon St. *Paul's* thirteen Epistles, ascribed to *Hilarie* the Deacon. Of which an account was given formerly.

E 3

C H A P.

(*d*) Primogenitus secundum assumti hominis formam, non tempore, sed honore, juxta illud : Filius meus primogenitus Israel. In Col. cap. i. p. 1070.

(*e*) In aliis, hoc est, in Apostolis, Patriarchis, vel Prophetis, gratia fuit ex parte. In Christo autem tota Divinitas habitavit corporaliter, quasi si dicas summaliter. Ibid. p. 1070.

(*f*) Et manifeste magnum est pietatis sacramentum, quod manifestatum est in carne.] Quod scire te cupio sacramentum incarnationis Christi, per quem generi humano pietas collata est. P. 1090.

(*g*) See Vol. 9. 370.



C H A P. CXXVI.

P R U D E N T I U S.

A. D.

405.

I. A U R E R I U S P R U D E N T I U S
C L E M E N S,

an elegant Latin Poet, descended of an honorable familie, was born at *Saragossa* in *Spain*, in the year 348. when *Fl. Salia* or *Salias*, was Consul. He (*a*) wrote the preface to his *Cathemerinon*, in the fifty seventh year of his age: as he says himself in that preface, where (*b*) his other writings also are briefly enumerated. Consequently, he is well placed, as flourishing about the year 405.

2. I put

(*a*) Per quinquennia jam decem,
Ni fallor, fuimus. Septimus insuper
Annum cardo rotat, dum fruimur sole volubili.
.
Inrepsit subito canities seni,
Oblitum veteris me Saliæ Consulis arguens.
Sub quo prima dies mihi.

Cathem. lib. in Praef.

(*b*) Pugnet contra haereses: Catholicam discutiat fidem:
Conculcet sacra Gentium:
Labem Roma tuis inferat idolis:
Carmen Martyribus devoteat: Laudet Apostolos.

Ibid.

B. I. ch. cxxvi. PRUDENTIUS.

55

A. D.

405.

2. I put below (c) *Gennadius's* chapter of *Prudentius* in his book of *Illustrious Men*, published in 494. And I refer to (d) some learned moderns such as are desirous of a more particular account of this writer.

3. Some have thought, that *Prudentius* was Consul : but without any good reason. Others have supposed, that he was Prefect of the Praetorium, or Prefect of Rome. But there is no full proof of either. *Gennadius* however says, that he had a militarie employment at Court. What *Prudentius* says

E 4

of

(c) *Prudentius*, vir seculari literatura eruditus, composuit Διπτοχάσιον [Δίπτυχον] de toto Veteri et Novo Testamento, personis exceptis. Commentatus est autem in morem Graecorum *Hexaëmeron* de Mundi Fabrica usque ad conditionem primi hominis, et praevaricationem ejus. Composuit et libellos, quos Graeca appellatione attitula- vit, *Apotheosis*, *Phychometria*, *Hamartigenia*, id est, de Divi- nitate, de Compugnantia Animae, De Origine Peccato- rum. Fecit et in Laudem Martyrum, sub aliorum nomi- nibus, Invitationem ad Martyrium, librum unum, et Hym- norum alterum : speciali tamen intentione adversus Sym- machum, idololatriam defendentem. Ex quorum lectio- ne agnoscitur Palatinus miles fuisse, *Gennad. De V. I. cap. 13.*

(d) *Cav. H. L. T. i. Fabr. ad Gennad. cap. 13. ap. Bib. Ec. Voss. de Hist. Lat. l. 2. c. x. Tillem. Mem. T. x. Du Pin. Bibl. T. 3. p. 5. J. Le Clerc. Bib. univ. T. 12. p. 135 . . 193. Pagi. Ann. 405. n. xix.*

of himself in the forementioned preface (e) I transcribe below. From whence it appears, I think, that for a while he studied the Law, and was a Pleader : and that he had been a civil magistrate in some cities. After which he took to the profession of arms, and was honored with some high militarie preferment under the Emperour, either *Theodosius*, or *Honorius*. And before he was very old, he retired from the world.

4. *Prudentius* celebrates in his poems (f) our Lord's nativity, and the circumstances of it, and also his miracles, death, and resurrection.

5. There

(e) Quid nos utile tanti spatio temporis egimus ?

Ætas prima crepantibus

Flevit sub ferulis.

Exin jurgia turbidos

Armarunt animos, et male pertinax

Vincendi studium subjacuit casibus asperis.

Bis legum moderamine

Frenos nobilium teximus urbium.

Jus civile bonis reddidimus, terruimus reos.

Tandem militiae gradu

Eversum pietas Principis extulit,

Adsumtum propius stare jubens ordine proximo.

Carthem. Praef.

(f) O beatus ortus ille, Virgo cum puerpera

Edidit nostram salutem, facta Sancto Spiritu.

5. There is a book, called his Enchiridion, consisting of small poems, celebrating many remarkable events of the Old and the New Testament. Those of the New are taken out of the Gospels, the Acts, and (g) the Revelation.

6. Some have hesitated about the genuinenesse of that Work, because it is not taken notice of by *Prudentius* in the preface before cited. Nevertheless it is particularly mentioned by *Gennadius* by the title of *Diptychon*. Whether it be genuine, or not, the same things occur in the other, unquestioned writings of *Prudentius*.

7. In particular, the (b) Revelation is plainly

Cantharis infusa lympa fit falernum nobile.
Nuntiat vinum minister esse promptum ex hydria.
Ipse rex sapore tinctis obstupefcit poculis, &c.

Cathem. Hymn. ix. ver. 19. &c. Vid. et Cath.

Hymn. xii.

(g) Bis duodena senum fedes, pateris citharisque,
Totque coronarum fulgens insignibus, agnum,
Caede cruentatum laudat: qui evolvere librum,
Et septem potuit signacula pandere solus.

Enchir. num. 49. seu ult.

(b) Corde fufus ex Parentis, ante mundi exordium
Alpha et Ω cognominatus: ipse fons et claufula
Omnium, quae sunt, fuerunt, quaeque post futura
sunt.

Cathem. hymn. ix. v. 10 . . . 12 Vid. Apoc. i. 8.

plainly referred to in some of the hymns in the Cathemerinon. And he seems to have supposed, that (i) St. *John* had his visions in sleep.

8. I add one thing more. *Prudentius* (k) considers Martyrs as intercessors, and hopes through them to obtain of Christ the forgivenesse of his sins.

CHAP.

(i) O quam profunda justis
Arcana per soporem
Aperit tuenda Christus !
Quam clara, quam tacenda,
Evangelista summi
Fidissimus magistri,

Nebulis vides remotis, &c.

Cathem. hymn. vi. v. 73 &c.

Tali sopore justus
Mentem relaxat heros,
Ut spiritu sagaci
Coelum peragret omne.

Ibid. ver. 112. &c.

(k) Hos inter, o Christi decus,
Audi poetam rusticum,
Cordis fatentem crimina,
Et facta prodentem sua.

Indignus agnosco et scio,
Quem Christus ipse exaudiat :
Sed per patronos Martyres
Poteſt medelam consequi.

Περὶ σεφάνων. hymn. vi.

In laudem Laurentii. ver. 573 . . . 580.



C H A P. CXXVII.

P A L L A D I U S.

I. **I**N the chapter of St. *Jerome* (a) I have quoted *Palladius* Bishop of *Helenopolis* in *Bithynia*, author of the *Lausiac Historie*, and *Palladius*, author of a *Dialogue of the Life of St. Chrysostom*, writ in 408. Whether they are different, or one and the same, is a question debated by many (b) learned men: particularly by (c) *Du Pin*, who reckons them one and the same, by (d) *Tillemont*, and (e) *Fabricius*, who think them to be different. I do not think it needful

A. D.
408.

(a) See *Vol. x. p. 18. § 25.*

(b) *Vid. Cav. H. L. T. i. Emer. Bigot. in Pr. ad Dialog.*

(c) *Pallade. Du Pin Bib. des Aut. Ec. T. 3. p. 92. 95.*

(d) *Tillem. Pallade art. 12. Mem. T. xi.*

(e) Solet a multis longo jam tempore Palladio huic tribui *Dialogus de Vita S. Chrysostomi*, qui cum *Theodoro Diacono Romano* habitus *Romae* fingitur circa ann. 408. non diu post *Chrysostomi* mortem Auctorem *Dialogi* a *Palladio Lausiacae* scriptore recte distinguunt *Baronius* A. 388. n cx. *Emericus Bigotius* in *Praefat. ad Dialogum*, et *Tillemontius* . . . *Fabr. Bib. Gr. l. 5. c. 32. §. iv. T. 9. p. 8.*

A. D.
408.

needful now to produce distinctly the reasons on either side. I here intend only to make some extracts out of the forementioned Dialogue, composed at *Rome* in 408. soon after the death of St. *Chrysoſtom* by *Palladius* friend of that Bishop.

2. In this Dialogue the Gospels, the Acts of the Apostles, the Epistles, and particularly (*f*) the epistle to the *Hebrews* are freely quoted.

3. He (*g*) quotes the epistle to the *Ephesians* with that title.

4. He (*h*) has the words of 2 Pet. ii. 3. and quotes the epistle of St. *Jude* expressly, transcribing ver. 12. 13.

5. A large part of St. *John's* third epistle is here quoted in this manner: "As (*i*)
" in the Catholic Epistles the blessed *John*
" writes to *Gaius*, against a certain Bishop,
" com-

(*f*) Καθὼς νυθετῶν ἐβράβη λέγει ὁ μεγαλόφρων παῦλος . . .
Dialog. cap. i. p. 2. E. ap. S. Chrysoſt. Opp. T. 13. Vid. et
p. 45. D. et p. 75. et passim.

(*g*) *Cap. 18. p. 71. F.*

(*h*) Ὅτις τὸ κρέμα ἐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν ἐνυγάζει
. . . περὶ ὧν ἰσθὰς ἀδελφὸς ἱακώβου φησὶν· Οὗτοι εἰσιν οἱ ἐν
ταῖς ἀγάπαις ὑμῶν σπιλάδες. *Dial. c. 18. p. 68. C. D.*

(*i*) Καθὼς ἐν ταῖς καθολικαῖς γράφει γαίῳ ὁ μακάριος ἰωάν-
νης. κα λ. *ib. cap. 20. p. 79.*

“ commending the hospitality of *Gaius*,
 “ and exhorting him not to imitate such
 “ Bishops as were wicked.”

A. D.
 408.

6. These things deserve our notice. St. *Chrysostom*, as we saw in his chapter, received only three of the Catholic Epistles, that of *James*, the first of *Peter*, the first of *John*. But this writer, though a friend and admirer of St. *Chrysostom*, quotes the second epistle of *Peter*, the epistle of *Jude*, and the third of *John*. And therefore probably received all the seven Catholic Epistles. This shews, that there were then different sentiments about some books of Scripture. Men seem to have been indulged a liberty of judging for themselves. And they determined, as the evidence appeared to them. And it is chiefly for the sake of these quotations, that I have made a distinct article of *Palladius*.

7. Whether he received the book of the Revelation, does not appear.

8. He has these expressions : “ The (*k*)
 “ Chief-Shepherd himself, and Chief-Ma-
 “ ster, and Chief-Sophist, Jesus Christ, the
 “ reformer of the human error.”

C H A P.

(*k*) Αὐτὸς ὁ ἀρχιεπίσκοπος καὶ ἀρχιδιδάσκαλος καὶ ἀρχισο-
 φιστὴς ἰησοῦς ὁ χριστός, ὁ τῆς ἀνθρωπίνης πλάνης διορθωτής. κ. λ.
cap. 12. *p.* 47. *A.*



C H A P. CXXVIII.

N O N N U S.

A. D.
410.

I. **N**ONNUS, of *Panopolis* in *Egypt*, flourished according to *Cave* (a) about 410. according to (b) *Mill*, in the begining of the fifth centurie. *Du Pin* says, " his (c) time is not exactly known. All we can say, is, that he lived after *Gregorie Nazianzen*, and before the reign of *Justinian*."

2. He wrote in Greek verse a Paraphrase of *St. John's Gospel*, still extant. Some various readings have been observed in him. The principal is, that he has not the historie of the woman taken in adulterie, and brought before our Saviour, which we now have at the begining of the eighth chapter of *St. John's Gospel*. Moreover in chap. xix.

14. he

(a) *Vid. Cav. H. L. T. i. Fabr. Bib. Gr. l. v. c. 16. T. 7. p. 682 &c.*

(b) *Prolegom. ad N. T. n. 908. &c.*

(c) *Bibl. des Aut. Ec. T. 3. P. 2. p. 77.*

14. he seems to have read (d) *about the third hour*, where we have *about the sixth hour*. Concerning which may be seen *Mill*, *Bengelius*, *J. J. Wetstein*, *Wolfius*, and others, upon the place, and elsewhere.

A. D.

410.

(d) Ἐκτὴ δ' ἦν ἐνέπυσ· προσάββατον ἔπλετο ἥως.

Ἦν δὲ τιτανομένη τρίτῃ θανατοφόρος ὥρη. Nonn.





C H A P. CXXIX.

I S I D O R E *of Pelusium.*

I. *His Time.* II. *His Works.* III. *Select Passages.* IV. *Books of the Old and New Testament received by him.* V. *His Respect for the Scriptures, and Exhortations to read and study them.* VI. *Various Readings, and Observations upon Scripture.*

A. D.
412.
His Time.

I. **I**SIDORE, of PELUSIUM in Egypt, is spoken of by (a) *Mill*, next after *Nonnus*, as being his contemporarie. And he is placed by (b) *Cave* at the year 412. *Basnage* (c) speaks of him at the year 427. It is likely, that he died before the middle of the fifth centurie. *Pagi* says, we (d) hear nothing of him after the year 433.

II. *Fa-*

(a) *Proleg. n. 916. &c.*

(b) *H. L. T. i. Conf. Fabr. Bib. Gr. l. v. c. 34. T. 9. p. 253. &c. Du Pin. T. 3. P. 2. Tillem. Mem. T. 15.*

(c) *Ann. 427. n. v.*

(d) *Post hunc annum nulla amplius occurrit mentio sancti Isidori Pelusiotae. &c. Ann. 433. n. xxiii.*

Ch. cxxix. ISIDORE of *Pelusium*.

65

A. D.

412.

His Works.

II. *Facundus* says, he (e) wrote two thousand epistles for the edification of the Church. *Suidas* says (f) "three thousand, explaining the Divine Scriptures." There are still extant above two thousand. But they are most of them very short, and not a few of them coincident, treating the same question, and in a like manner. Dr. *Heumann* (g) has a Dissertation on *Isidore of Pelusium*, which well deserves to be read. He rectifies divers mistakes of learned moderns, and argues, that (h) most of his letters are fictitious, and not a real correspondence. And he seems to have proved what he advances.

III. I shall in the first place take some select passages of *Isidore*, and then observe his testimonie to the Scriptures.

*Select
Passages.*

F

I. "A

(e) *Isidorus Presbyter Ægyptius Pelusiota, quem duo millia epistolarum ad aedificationem Ecclesiae multi scripsisse noverunt. Facund. l. 3. c. 4.*

(f) *V. Ἰσίδωρος.*

(g) *De Isidoro Pelusiota et ejus Epistolis. Diss. xvi. ap. Primitias Gottingenses Hanover. 1738. 4to.*

(h) . . . plerasque esse fictitias, ac rhetorico more conscriptas, non ut ii, quorum praefixa sunt nomina, eas acciperent, legerentque, sed ut specimina essent eloquentiae iis imitandae, quos haberet Isidorus artis dicendi discipulos. *Ib. n. ix. p. 222.* Ceterum etsi fictitiae sunt hae epistolae, ficta tamen non sunt quae in iis leguntur, sed ex animi sententia scripta ab Isidoro. *Ib. n. xiii. p. 228.*

A. D.

412.

1. "A (*i*) cloak and staff, says he, do not make a Philosopher, but freedom of speech and a suitable life. In like manner habit and profession do not make a Christian, but a life and conversation agreeable to right reason."

2. "Nothing (*k*) is so dear to God, as love: for the sake of which he became man, and was obedient unto death. And the first two disciples, called by our all-wise Saviour, were brothers, to shew, that all his disciples should live together in a brotherly manner."

3. "It (*l*) was not, my dear friend, because our Lord foresaw the design of *Judas*, that he was guilty of treacherie: but because that wretch had conceived the design to betray him, therefore he who knew the secret motions of the heart, spake beforehand of future things, as if they were present."

4. "You (*m*) seem to wonder, that Christ did not persuade the traitor to the love

(*i*) Ὡςπερ τὸν φιλόσοφον ἔχ' ἡ σολή καὶ ἡ βακτηρία δεικνυσιν, ἀλλ' ἡ παρρησία καὶ ἡ πολιτεία· ἔτω καὶ τὸν χριστιανὸν ὁ οὐχ ἡμα καὶ λόγος, ἀλλὰ τρόπος καὶ βίος τῷ ὀρθῷ λόγῳ ἱφάμιλλος. L. 4. ep. 34.

(*k*) L. 1. ep. 10.

(*l*) L. 1. ep. 57.

(*m*) L. 2. ep. 129.

love of virtue, when he heard him so often speaking of it in his discourses, or rather of nothing else. On (*n*) the other hand, I think it strange, that you should wonder at it, when you know the powers of free will. For man's salvation is not accomplished by force and violence, but by gentleness and persuasion. Therefore the salvation of every man is in his own power: that they who are rewarded, and they who are punished, may justly receive what they have chosen."

5. He says, "that (*o*) piety is natural to us:" "that (*p*) the human nature has in it seeds of goodness. Men (*q*) are neither above temptation, nor is evil natural to them: but for want of due care they fall from virtue, as did the first

F 2

"man."

(*n*) Ἐγὼ δὲ θαυμάζω, πῶς τὸν ὅρον τῆς αὐτεξουσίτης ἐπιστάμενος, περὶ τέττα ἐθάυμασας. Οὐ γὰρ εἰς καὶ τυραννίδι, ἀλλὰ τειθεῖ καὶ προσηνείᾳ ἡ τῶν ἀνθρώπων σωτηρία κατασκευάζεται. Διὸ καὶ τὸ κῆρος ἔχει ἕκαστος τῆς δικαίας σωτηρίας· ἵνα καὶ οἱ τιμωρόμενοι, καὶ οἱ τιμωρόμενοι, δικαίως ὑπομένουσιν ὅπερ ἤσκηται. *Ibid.*

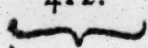
(*o*) Ὅτι φυσικῶς ἐστὶν ἐν ἡμῖν εὐσεβεία. *L. 1. ep. 431.*

(*p*) Εἰ πάλαι ἔρχεν ἡ τῶν ἀνθρώπων φύσις τὰ εἰς καλοκαγαθίαν σπέρματα. κ. λ. *L. 2. ep. 2. in Conf. ep. 167.*

(*q*) Ἡ φύσις ἡ ἀνθρώπινα, θαυμάσιε, ὅτι ἀνεπίδεκτός ἐστι κακῶν, ὅτε φυσικῶς κέκτῃται τὰ κακὰ, ἀλλὰ γνώμη καὶ βραθυμία τὴν ἀπόπτωσιν ὑπομένει τῶν χρεῶν· ὅπερ καὶ ὁ πρῶτος πέποιθεν ἄνθρωπος. *L. 3. ep. 303.*

A. D.

412.



"man." To the like purpose in other places, to some of which (*r*) I refer.

6. He (*s*) sometimes argues very well for our Saviour's resurrection, and the truth of the Christian Religion, against both Jews and Gentils.

7. He (*t*) magnifies the progresse of the Christian Religion, notwithstanding many difficulties, by unlikely instruments.

*Scriptures
received
by him.*

IV. *Isidore* has largely quoted all, or most of the canonical books of the Old Testament. Apocryphal books are quoted by him very seldom.

1. He says, there (*u*) are three books of *Solomon*, and that they should be read in this order: first the Proverbs, then Ecclesiastes, and last of all the Canticles. He who has well digested the first two, may read the third safely and profitably.

2. He (*x*) calls the author of the book
of

(*r*) *Vid.* l. 1. ep. 435. 436. l. 2. ep. 72. et 79. l. 3. ep. 335. l. 4. ep. 12. et 51.

(*s*) L. 1. ep. 18. l. 2. ep. 99. l. 4. ep. 27. 30. 31.

(*t*) L. 1. ep. 168. 170. l. 2. ep. 251. l. 3. ep. 182.

(*u*) L. 4. ep. 40.

(*x*) Σοφὸς τις ἀνὴρ, ὁ τῷ σιγᾷ, φημί, ὁ τὴν σοφίαν ἐκείνην συγγράψας. L. 4. ep. 228.

Ch. cxxix. ISIDORE of *Pelusium*.

69

of Ecclesiasticus a certain Wise Man. It is likely, that is the highest character, which he ascribed to him, and not that of Prophet.

A. D.

412.

3. He often quotes the four gospels, the Acts of the Apostles, and all St. Paul's Epistles, except that to *Philemon*.

4. The (y) Acts of the Apostles is ascribed by him to *Luke*, as the writer.

5. He several times quotes (z) the epistle to the *Hebrews*, and (a) as *Paul's*.

6. He likewise quotes all, or most of the Catholic Epistles. However, to be here a little more particular, may not be improper.

7. He (b) quotes, and explains passages of the epistle of *James*, expressly calling it his. He quotes (c) the first, and (d) the second epistle of *Peter*. As also the (e) first epistle of *John*. He (f) explains the

F 3

eighth

(y) Βλέπε καὶ τὸν μεγαλόφρονα καὶ θεοφόρον λαοῦ τὸν ἱερεῖον
τίπον ἰσορροπίας. κ. λ. l. 1. ep. 74. Conf. ib. ep. 500. Αὐτὸς τὸ
παναρίθμους λαοῦ ἐν ταῖς πράξεσι γεγραμμένος. l. 1. ep. 448.

(z) L. 4. ep. 112 p. 473. D.

(a) L. 1. ep. 7. Vid. ib. ep. 94. et 234.

(b) L. 1. ep. 93. Conf. l. 2. ep. 158. et l. 4. ep. 10. et 65.

(c) L. 1. ep. 119. et 139. l. 4. ep. 218. l. 5. ep. 362.

(d) L. 1. ep. 140. 143. 188. (e) L. 1. ep. 58.

(f) L. 2. ep. 380.

ISIDORE of Pelusium. Book I,

eighth verse of the second epistle of *John*.

There can be no reason to doubt, whether he received the other. He (g) explains a passage of the epistle of *Jude*.

8. He (b) has several expressions, which seem to be taken from the book of the Revelation : though I do not recollect, that he has any where mentioned the title of the book, or the name of the writer.

9. If *Isidore* received the book of the Revelation, (which may be reckoned probable) his canon of Scripture was the same as ours.

Respect for
the Scrip-
tures.

V. He had a great respect for the Scriptures, and often recommends the reading of them.

1. Writing to a Heathen, or supposed Heathen, he says : “ Two (i) volumes, “ one called the Old the other the New “ Testament, which I have sent to you, are “ sufficient

(g) L. 4. ep. 58.

(b) Ὁ μισθὸς μετ’ αὐτῶ ἐστιν, ὃν ἕκαστος ἀρπίζεται πρὸς τὸν ἴδιον κόπον. [Vid. Apoc. xxii. 12.] L. 1. ep. 13. Ἐὶ ὁ θρανὸς ὡς βιβλίον ἐλίσσεται, καὶ ὁ ἄστρος πίπτει κ λ. [Vid. Apoc. vi. 13. 14.] L. 1. ep. 188. Vid. et l. 2. ep. 175.

(i) Τὴν ἡμετέραν δὲ θεησκοίαν δύο πικταὶ διδάξουσιν, ὡς ἐπιμελάμεν, ὧν ἡ μὲν πρεσβυτέρα, ἡ δὲ νέα διαθήκη προσαγορεύεται, L. 1. ep. 7.

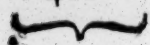
“ sufficient to teach you our religion.” In another letter (*k*) he shews the compleat harmonie of the Old and the New Testament, or the Law and the Prophets, and the Gospel. He calls the Scriptures (*l*) the Divine Oracles, (*m*) the Divine and heavenly Oracles. The (*n*) sacred Gospels is another expression of his. He speaks very honorably of *Paul*, calling him (*o*) a most wise instructor, and (*p*) the excellent Apostle. “ Some (*q*) he says, blame the “ Divine Scriptures, because they have not “ all the ornaments of eloquence, to be “ found in some Heathen writings. But “ we know, that is no disparagement to “ them. Those admired authors among “ the Greeks sought their own glorie. But “ the truly Divine Scriptures aim at the “ salvation of men. The Scriptures teach “ true religion in a plain stile, that the ignorant as well as the knowing, and even “ children

F 4

(*k*) *L. 1. ep. 107.*(*l*) *Θεοὶ χρησμένοι. L. 1. ep. 5.*(*m*) *Οἱ θεοὶ καὶ ἑράνιοι χρησμένοι. L. 3. ep. 138.*(*n*) *. . ἐν τοῖς ἱεροῖς ἐναγγελίαις. L. 4. ep. 216.*(*o*) *. . παρὰ πάντων τῶ σοφῶ διδασκάλων. L. 1. ep. 49.*(*p*) *Φιλιππησίους γράφει ὁ θεὸς ἀπόστολος L. 1. ep. 139.**Καὶ ὁ θεοπέσιος πᾶντας. L. 4. ep. 88.*(*q*) *L. 4. ep. 67.*

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“ children and women, may understand.
 “ Nor is that any injurie to the knowing :
 “ Whereas the contrarie method would
 “ have been detrimental to the greatest part
 “ of the world. And by consulting the
 “ benefit of the most, or rather of all, the
 “ Scriptures evidently manifest themselves
 “ to be divine and heavenly.”

2. I refer to divers other places, where
 (r) he exhorts to the reading the Scriptures,
 or (s) commends them, and lays down rules
 for the right reading them, so as to under-
 stand them. *James Basnage* says, all (t)
 that can be offered upon this subject may
 be seen in *Isidore of Pelusium*.

Various
 Readings,
 &c.

VI. 1. He (u) had the first chapter of
 St. *Matthew's* Gospel. And says, that (x)
 the sacred volume of the Gospels brings
 down the genealogie of *Joseph* from *David*,
 and thereby shews, that *Marie* likewise was
 of the tribe of *Judah*.

2. *Isidore*

(r) Αναγινώσκειν τὰς γραφὰς ὀφείλεις, καὶ μὴ περὶ πάντων
 ἔργων. L. 3. ep. 13. in.

(s) L. 1. ep. 24. 369. 449. l. 2. ep. 5. 297. l. 3. ep. 125.
 338. l. 4. ep. 33. 61. 91. 133. 140. l. 5. ep. 281.

(t) *Hist. de l'Eglise*. l. 9. ch. 2. §. vii. fin.

(u) *Vid.* l. 1. ep. 18.

(x) Ἡ μὲν ἱερὰ τῶν εὐαγγελίων περὶ κ. λ. L. 1. ep. 7.

Ch. cxxix. ISIDORE of Pelusium.

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2. *Isidore* (y) had the doxologie at the end of the Lord's-Prayer.

3. He explains (z) Rom. i. 32. according to our present common reading, which he prefers. But some were rather for the other: *and not only they who do them, but they also who have pleasure in them that do them.* And they said, it was the ancient reading. I do not suppose, that *Philo* ever read any of St. *Paul's* Epistles. But there is in him a passage very agreeable to the sense of this last mentioned reading. "They ‡ are wicked, says he, not only that do such things, but they also, who willingly approve of those who do them." However, his expressions are very different from St. *Paul's*. *Philo*, in *approving*, seems to include flat-terrie.

4. As some unbelievers absurdly and wickedly deny the Prophets to have spoken at all of Christ, so he thinks, "they (a)
" are

(y) L. 4. ep. 24. *fn.*

(z) L. 4. ep. 60. *Conf. l. 5. ep. 74. et. 159.*

‡ Ασέβῃσι γὰρ ἔχ' οἱ δρῶντες μόνοι, ἀλλὰ καὶ ὅσοι τοῖς δρῶσιν ἐκασίῳ γνώμῃ σὺν τῇ τῶν δρώντων ἐξουσία συνεπιγράφονται. *De Special. Leg. p. 779. C.*

(a) . . . οὕτως τὰς πᾶσαν παλαιὰν εἰς αὐτὸν μεταφέρειν πειραμένως ἐκ ἑξω αἰτίας τίθημι . . . Τῷ γὰρ ἐλέγχεσθαι παρ' ἐκείνῳ

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“ are blamable, who endeavor to explain
 “ all the Old Testament as relating to him.
 “ For by forced applications of texts, which
 “ do not speak of Christ, they cause those
 “ to be suspected, where he is really in-
 “ tended : and so hurt the cause of truth,
 “ and strengthen the adversarie.”

5. The (b) excellent *Paul*, though enriched with spiritual gifts, employed some time in reading. And therefore he writes to that eminent disciple of his : *Give attendance to reading.* 1 Tim. iv. 13.

6. Some (c) in his time wore about them small Gospels, or some portions of the Gospels. Which he blames, as resembling the Jewish superstition in wearing phylacteries. This kind of superstition we have already seen censured by (d) *Jerome*; and (e) *Chrysostom*.

C H A P.

ἐκείνων περὶ τῆς μὴ ἐξηγούμενα εἰς αὐτὸν ἔλκειν ἐκδιδόμενοι, τῶ-
 των καὶ τοῖς περὶ αὐτῶ ἀληθῶς καὶ διαζήτησιν ἐξηγούμενος ὑπόνοιαν
 τίκτεσι. L. 3. ep. 339. Conf. l. 1. ep. 107. l. 2. ep. 195.

(b) Καὶ ὁ θεσπέσιος παῦλος, καὶ τοὶ πνευματικῶς κομῶν χάρις-
 μασι, τῆς ἀναγνώσεως ἐ μικρὰν ἐποιεῖτο σπαθὴν. Διὸ καὶ τῷ θεμί-
 ματι αὐτῷ τῷ περιελέπτῳ ἔγραφε· Πρόσεχε τῇ ἀναγνώσει. L. 4.
 ep. 88. in.

(c) . . . ἄπερ ἐφόρων οἱ τῶν ἱσδαίων καθηγηταὶ ὥσπερ νῦν αἱ γυναῖ-
 κες τὰ εὐαγγέλια τὰ μικρά. L. 2. ep. 150.

(d) Vol. 10. p. 181.

(e) Vol. 10. p. 353.

C H A P. CXXX.

C Y R I L

Bishop of Alexandria.

1. **C**YRIL (*a*) born at *Alexandria*, was made Bishop of his native city in the Year 412. Beside other things, he wrote Commentaries upon the five books of *Moses*, *Isaiah*, the twelve lesser Prophets, and St. *John's* Gospel.

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2. It is needless to say, that all the books of the New Testament, commonly received, are frequently quoted by him. I therefore observe only a few things.

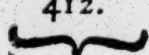
3. The epistle to the *Hebrews* is often quoted in *Cyril's* works, as writ by *Paul*.

4. The epistle of *James* also is often quoted by him: once after this manner: "As (*b*) says a disciple of Christ."

5. The

(*a*) *Vid. Carw. H. L. Du Pin Bib. T. 4. Tillem. Mem. T. 14. Fabr. Bib. Gr. T. 8. p. 553. Ec. Pagi in Baron. an. 412. n. xxiii. xxiv. et passim. Basnag ann. 412. n. xii et alibi. Et Conf. Socrat. H. E. l. 7. c. 17. 13. . . . 15.*

(*b*) . . λέγων ὁ χριστὸς μαθητὴς. *De Adorat. in Spirit. et verit. l. 1. T. i. p. 10. E. Par. 1638.*



5. The second epistle of *Peter* is quoted by *Cyril* (*c*) sometimes.

6. Once at least he has quoted (*d*) the second epistle of *John*. Whether the third also, I cannot say certainly.

7. The epistle of *Jude* is quoted by him (*e*) divers times.

8. The book of the Revelation is quoted as St. *John's* (*f*) several times. Once after this manner: "This (*g*) we are taught
" by the wise man *John*, who wrote the
" book of the Revelation, which has had
" the approbation of the Fathers." Possibly

(*c*) Ἀλλὰ τῶν πάντων λυομένων, καθὰ καὶ τῷ σωτῆρι διόχῳ·
εἶσατο μαθητῆς, ποταπὸς δεῖ εὐεθέναι ἡμᾶς . . . [2 Pet. iii. 11.]
Ib. l. 9. p. 288. *A. Vid. et Glaph. in Exod.* l. 3. *T. i.* P. 2.
p. 329. *A. Thesaur.* T. 5. P. i. p. 368. *C. De Recta Fid.* T. 5.
P. 2. p. 77.

(*d*) Τοῖς τοιούτοις μηδὲ χαίρειν λέγετε, φησὶ τῷ σωτῆρι ἡμῶν
μαθητῆς κ. λ. *De Ador. in spirit. et verit.* l. 8. *T. i.* p. 255. *E.*

(*e*) Τί γὰρ ἰδὼς ἡμῖν ἐπισέλλει, τῷ σωτῆρι ὁ μαθητῆς; κ. λ.
In Joan. Ev. l. 9. *T. 4.* p. 798. *C. Vid. et Thesaur.* T. 5.
p. 302. *C. De Recta Fid.* T. 5. P. 2. p. 77.

(*f*) Ταύτης γὰρ ἕνεκα τῆς αἰτίας οἰηθείην ἂν ἔγωγε, τὸν ἰωάννην
ἐπιπλῖν· ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος. *Glaph. in Exod.* l. 2. *T. i.*
P. 2. p. 273. *A. Vid. et Thesaur.* T. 5. P. i. p. 20. et
p. 149. *C.*

(*g*) Κάιτοι τὸ τῆς ἀποκαλύψεως βιβλίον ἡμῖν συντιθεῖς ὁ σοφὸς
ἰωάννης, ὁ καὶ ταῖς τῶν πατέρων τετίμηται ψήφοις. κ. λ. *De*
Adorat. in Sp. et verit. l. 6. *T. i.* p. 188. *A.*

sibly that expression may denote, that the Revelation was a book, about which there were disputes, or different opinions.

9. From these quotations we may perceive, that *Cyril* received all the books of the New Testament, which we do. Nor did he receive any other.

10. We meet with the Lord's Prayer in (*b*) *Cyril* exactly as we now have it in *St. Matthew*, except that it wants the doxologie.

11. *Cyril* commends all the Evangelist's. But (*i*) speaks of *John*, as superior to the rest. He likewise calls him, (*k*) the Divine.

12. He (*l*) recommends the studying of the Scriptures. And says, "that (*m*) from the holy Prophets, Apostles, and Evangelists, we may learn how to attain to piety, and

(*b*) *De Adorat. in Sp. et verit. l. 13. T. i. p. 471. E.*

(*i*) *In Joan. T. 4. p. 8. A.* (*k*) *Ὁ θεολόγος. Ib. p. 87. E.*

(*l*) *Glaph. in Gen. l. 1. in. T. i. p. 2.*

(*m*) *Πηγὰς δὲ φαμὲν ἐν τέτοις τῆς ἀγίας προφῆτας, ἀποστόλους καὶ εὐαγγελιστάς· οἷς ἐνομιλῶντες σαφῶς τε, καὶ ἐντέχνως, ἀρνούμεθα παρ' αὐτῶν ξωποιοῦν τε καὶ θεῖον λόγον, ἀποχρώντως ἔχοντα πρὸς τὸ δύνασθαι δια νευρῆν εἰς εὐσέβειαν τὰς ἡμετέρας ψυχὰς, λαὸν τρυφὴν ἡμῖν ἐργάσεσθαι τὴν πνευματικὴν. In Es. T. 2. p. 671. B.*

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and may secure to ourselves true peace of mind."

13. I formerly referred (*n*) to several places of *Cyrl* for an explication of 2 Theff. ii. 1. . . 12. And many good interpretations of texts of the New Testament may be found in him. But I forbear to take any notice of them at the present.

14. How this Bishop of *Alexandria* treated the *Novatians* in his diocese, was shewn some while agoe (*o*) from *Socrates*.

(*n*) See *Ch.* 56. *Vol.* 5. *p.* 211.

(*o*) See *Ch.* 47. *Vol.* 5. *p.* 69. 70.



CHAP.



C H A P. CXXXI.

T H E O D O R E T.

- I. *His Time.* II. *His Works.* III. *Books of the O. T. received by him.* IV. *Books of the N. T. received by him.* V. *General Titles and Divisions of the Scriptures.* VI. *Marks of Respect for them, and Exhortations to read them.* VII. *Explications of Texts, and remarkable Observations.* VIII. *The swift and wonderful Progresse of the Gospel.*

I. **T**HEODORET, (a) as is computed, was born at *Antioch* about 386. made Bishop of *Cyrus* in *Syria*, in the *Euphratesian* province, in 420. or 423. and died in 457. or 458.

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His Time.

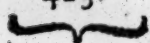
II. Beside his Ecclesiastical Historie, and divers other useful works, he wrote Com-
mentaries

His Works.

(a) Vid. *Sirmond. Garner. Cav. H. L. Fabric. Bib. Gr. T. vii. p. 430. &c. Du Pin Bib. T. 4. Tillem. Mem. T. 15. Pagi ann. 423. n. viii. ix. 427. n. ix. x. xi. xviii. xi. &c. et passim. Basn. ann. 424. n. ix. x. et alibi.*

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mentaries upon most parts of the sacred Scripture, particularly, the five books of *Moses*, *Josbua*, the *Judges*, *Ruth*, *Samuel*, the *Kings*, the *Chronicles*, the *Psalms*, the *Canticles*, *Isaiab*, *Jeremiah*, *Baruch*, the *Lamentations*, *Ezekiel*, *Daniel*, the twelve lesser Prophets, and *St. Paul's* fourteen Epistles.

Most of the writings ascribed to him are generally allowed to be his. But *Pagi* (b) and some others say, the letter to *Sporacius* was not writ by him. And the late Mr. *Barratier* (c) disputes the genuinness of (d) the Dialogues on the Incarnation, and of the *Philotheus*. And he seems to me to have proved, those Dialogues to be supposititious. As for the *Philotheus*: it is unquestioned, that *Theodoret* wrote a book with that title. It is referred to, and quoted by himself several times, in his Ecclesiastical Historie. But Mr. *Barratier* asserts, that the *Philotheus*, which we have, was not writ

(b) *Ann.* 428. n. xxi. et Seqq.

(c) Dissertation sur quelques ecrits de Theodoret Evêque de Cyr. Par Mr. Barratier. See *Bibliothèque Germanique* T. 48. p. 50. . . 99.

(d) *Eranistes, seu Polymorphus. Dialogi tres.* T. iv. Paris. 1642.

writ by *Theodoret*. He says, that divers things are wanting in our copie, which were in the original work. And other things have been added. Moreover, there are in it many mistakes in historical facts, unworthie of *Theodoret*, and contrarie to what he writes in his Ecclesiastical Historie. Upon the whole, if Mr. *Barratier* has not demonstrated this point, what he says is material, and deserves the consideration of the learned. As both those writings therefore may be reckoned doubtful, I shall never take any thing from them, without giving particular notice of it.

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III. He speaks (*e*) of the great care, which *Ezra* had taken to publish exact copies of the sacred Scriptures of the Old Testament, one hundred and fifty years before the Greek version had been made by the Seventy. In another place he supposeth, that (*f*) *Ezra* restored all the books of the Old Testament, which had been lost. Though that be not a right sentiment, I observe, that the books here mentioned

*Testimonie
to the
Scriptures
of the O.T.*

G

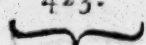
by

(*e*) *Praef. in Psalm. T. i. p. 396. B.*

(*f*) *Praef. in Cant. T. i. p. 285.*

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by him, are the five books of Moses, Joshua, the Judges, the Kings, Job, David's Psalms, the sixteen Prophets, and three books of Solomon, the Proverbs, Ecclesiastes, and the Canticles. Which passage alone is sufficient to shew, what was *Theodoret's* canon of the Old Testament.

2. He (g) vindicates the spirituality, and the divine mysterie of the book of Canticles.

3. *Theodoret* explains *Baruch*. But his Commentarie concludes (h) with the end of the fifth chapter. He takes no notice of the Epistle of *Jeremiah*, in the sixth chapter of that book, as it is divided by us.¹

4. In his Commentarie upon *Daniel* he takes no notice of the Stories of *Susanna*, or of *Bel* and the *Dragon*, as is owned by (i) *Tillemont*. But (k) he has the song of the three Children, inserted in the third chapter of the book of *Daniel*.

5. He

(g) *Pr. in Cant.* p. 984.

(h) *Vid. T. 2.* p. 285. 286.

(i) *Theodoret. art. xlv. Mem. T. xv.*

(k) *Vid. T. 2.* p. 578, &c.

5. He says, that (l) *Ezekiel* was the last Prophet, during the captivity, and that *Haggai*, *Zacharie* and *Malachi*, prophesied after the return. Again, he says: After (m) the return from the captivity, the Jewish people had but three Prophets, *Haggai*, *Zacharie*, and *Malachi*. And then the gift of prophetic ceased among them. But after the coming of our Saviour, and after his ascension, the Holy Ghost came down upon the holy Apostles, and by them the like gift was bestowed not upon Jews only, but also upon all the Gentils that believed. In another place he says: "As (n) "*Moses* is the first who committed to writing the Divine Oracles, so *Malachi* is "the last of the Prophets that wrote."

6. Whence it is apparent, that *Theodoret's* canon of the Old Testament was very little, if at all, different from that of the Jews.

7. We plainly perceive from *Theodoret*, as well as from others, that (o) what we

G 2

call

(l) In *Ezech. T. 2. p. 304. D.*

(m) In *Ex. ib. p. 501. A. B.*

(n) *Pr. in Malach. T. 2. p. 931. B.*

(o) In *Judic. T. i. p. 208. B. Conf. p. 229. 230.*

call the books of the Kings, were in those times generally called the books of the Kingdoms.

8. He thinks it probable, that (*p*) the books of the Chronicles were writ after the return from the Babylonish captivity.

*Books of the
N. T. re-
ceived by
him.*

IV. 1. It is almost needless to observe, that (*q*) *Theodoret* received four Gospels only: Of (*r*) which we saw good proof formerly: or that (*A*) he received the book of the Acts, and ascribed it to St. *Luke*: or that he received fourteen Epistles of the Apostle *Paul*, upon which he wrote Commentaries, still extant, as before mentioned.

2. *Theodoret* has digested St. *Paul's* Epistles according to the order of time, in which they

(*p*) In *Paral. T. i. p. 364. A. B.*

(*q*) Ταῦτα οἱ τέσσαρες εὐαγγελισταὶ συνέγραψαν. *Ep. 130. T. 3. p. 1003. C.* Μάρτυρες οἱ τέσσαρες εὐαγγελισταὶ ἅπαντες γὰρ συμφώνως τῷτο διδάσκουσιν. *Ep. 145. p. 1019. D.* Καὶ διδάσκει ἡμᾶς διαξέχθην τῶν ἱερῶν εὐαγγελίων ἡ τετρακτύς. *Ep. 145. p. 1026. B.* (*r*) See *ch. xiii. Vol. i. p. 307. or 308.*

(*A*) Upon *Col. iv. 14. T. 3. p. 363*: he says: "This person wrote the divine Gospel, and the historie of the Acts:" Ὁὗτος καὶ τὸ θεῖον συνέγραψε εὐαγγέλιον, καὶ τὴν ἱστορίαν τῶν πράξεων. The book of the Acts is very often quoted by *Theodoret*, and as writ by St. *Luke*.

they were writ: and has observed likewise the places, from which they were sent.

A. D.

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“ I will shew, (s) says he, the order of the
 “ Apostle’s Epistles. The blessed *Paul*
 “ wrote fourteen Epistles. But (t) I do
 “ not think, that he assigned them that
 “ order, which we now have in our bibles.
 “ The Epistle writ by the divine *Paul* to
 “ the *Romans* stands first in order. Never-
 “ theless it is the last of those, which were
 “ sent from *Asia*, *Macedonia*, and *Achaia*.
 “ The two epistles first writ are the two
 “ epistles to the *Thessalonians*. Next the
 “ two epistles to the *Corinthians*. The
 “ fifth in order of time is the first to *Timo-*
 “ *thie*. The next is that to *Titus*. The
 “ epistle to the *Romans* is the seventh. The
 “ other epistles were sent from *Rome*. The
 “ first of these I take to be that to the
 “ *Galatians*. From *Rome* likewise he sent
 “ the epistles to the *Philippians*, and that to
 “ the *Ephesians*, and to the *Colossians*, in
 “ which last he also mentions *Onesimus*.
 “ For which reason the epistle to *Philemon*
 “ may be supposed to have been writ be-

G 3

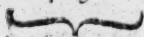
“ fore.

(s) *Praef. in ep. S. P. T. 3. p. 2. D. et p. 3. 4. 5. 6.*

(t) Τὴν δὲ τάξιν ἣν ἐν τοῖς βιβλίοις ἔχουσιν, ἐκ αὐτὸν ἡγεῖσθαι πε-
 ποθέναι. *Ib. p. 2. D.*

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“ fore. For in it he desires, that *Onesimus*
 “ may be received. Afterwards he wrote
 “ the epistle to the *Hebrews*, and from
 “ *Rome*, as the conclusion shews: *They*
 “ *of Italie salute you*. The last of all his
 “ epistles is the second to *Timothie*. This
 “ is the order of the epistles in point of
 “ time. The epistle to the *Romans* has
 “ been placed first, as containing the most
 “ full and exact representation of the Chris-
 “ tian doctrine in all it's branches. But
 “ some say, that it has been so placed out of
 “ respect to the city, to which it was sent,
 “ as presiding over the whole World.”

3. *Theodore's* preface to his *Commentarie* upon the epistle to the *Ephesians* deserves to be carefully read. At the end of that preface he says: “ The (u) former part of
 “ the epistle contains the doctrine of the
 “ gospel, the later part a moral admoni-
 “ tion.” That may be said in some mea-
 sure of most of *St. Paul's* Epistles. But it
 is more especially manifest in this.

4. In a note upon Eph. i. 15. 16. he
 says: Some (x) argued from thence, that
 the

(u) *Pr. in ep. ad Eph. T. 3. p. 292. G.*

(x) *T. 3. p. 293. D.*

the Apostle had not yet seen the *Ephesians*, when he wrote that epistle to them. But he does not allow their argument to be good.

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5. It may be here observed, that *Theodoret* always cites the epistle to the *Ephesians* by that title.

6. In the preface to the epistle to the *Colossians* he says: Some (y) have been of opinion, that the Apostle had not seen those Christians, when he wrote to them. And they endeavored to support their opinion by these expressions. ch. ii. 1. But he says, they do not rightly interpret the words, the meaning of which is, that he was not concerned for them only, but likewise for those who had not seen him. He says therefore: *I would, ye should know, how great concern I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh.* He farther argues, it to be very likely, from the historie in the Acts, that the Apostle had been at *Colosse*. So he argues again in his comment upon (z) Col. ii. 1. and (a) iv. 10.

G 4

7. Upon

(y) *T.* 3. p. 342. 243.(z) *T.* 3. p. 350. D.(a) *Ib.* p. 362. C.

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7. Upon Col. iv. 16. he says: " Some
 " (b) have hence imagined, that the Apo-
 " stle had also writ to the *Laodiceans*, and
 " they had forged such an Epistle. But
 " the Apostle does not say the epistle to the
 " *Laodiceans*, but *from Laodicea*. For they
 " had writ to him about some things. Pro-
 " bably, they had informed him of some
 " things amiss among the *Colossians*: whilst
 " the like faults were to be found with
 " them also. Therefore he directs, that
 " this epistle should be likewise read to
 " them."

8. It is surprizing to observe, how seldom
 (c) *Theodoret* has quoted the Catholic Epi-
 stles. They are not quite overlooked. They
 are quoted. But all his quotations of them
 might be placed at full length in a little
 room. It was formerly shewn, that * there
 are but few quotations of the Catholic Epi-
 stles, either in *Theodoret*, or *Chrysostom*.

9. He (d) quotes the epistle of St. *James*.
 In his comment upon Gal. i. 19. he says,
 that

(b) *Ib.* p. 363. C.

(c) See before Vol. 8. p. 398.

* See Vol. 8. p. 396. . . 398.

(d) In *Pf. T.* 1. p. 496. A.

that (e) *James* the Lord's brother was not so literally, nor was he the son of *Joseph* by a former marriage, as some have thought. But he was the son of *Cleophas*, who had married the sister of our Lord's mother. He was therefore cousin-german to our Lord.

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10. *Theodoret* has several times quoted (e) the first epistle of *St. Peter*, and once, either (f) 2 *Pet.* ii. 22. or *Prov.* xxvi. 11.

11. The first epistle of *John* is thus quoted by him. "And (g) the divine Apostle *John*, at the beginning of his Epistle says: "That which we have seen, and our hands have handled." And in one of the Dialogues on the Incarnation, if it be genuine, the first of *St. John* is thus quoted: "Hear (h) the great *John* in his Catholic Epistle saying." This epistle is quoted again (i) in the epistle to *Sporacius*.

12. I do not recollect any quotation of the Revelation in the unquestioned works of

(e) *T.* 3. p. 268. A.

(e) *Vid. in Cant. T.* 1. p. 1058. A. et 1082. B. *In Es. T.* 2. p. 93. A. *In ep. ad Rom. T.* 3. p. 81. C. *In 1 ad Tim. p.* 472. A.

(f) *In Dan. T.* 2. p. 572. D.

(g) *Haer. Fab. l.* 5. c. 15. *T.* 4. p. 237.

(h) *Vid. Dial. i. T.* 4. p. 29. C.

(i) *T.* 4. p. 701. C.

of *Theodoret*. In a passage of (k) *Athanasius*, inserted in the forementioned Dialogues, the Revelation is cited. But the genuinnesse of those Dialogues is disputed, as before seen. And if they were unquestionably genuine, it might not follow, that *Theodoret* received the book of the Revelation, unless he had himself cited it upon some other occasion. The Revelation is once or twice (l) slightly cited in the fifth volume of *Theodoret's* works, or the Appendix, published by *Garnier*. But it is not certainly known, that those writings are *Theodoret's*. It appears to me therefore probable, that *Theodoret* did not receive the book of the Revelation.

13. Here it may not be amiss for the reader to compare *Theodoret* with *Cyril* of *Alexandria*. *Cyril*, who lived in *Egypt*, received the Revelation, and quotes the Catholic Epistles very freely. But *Theodoret*, who lived in *Syria*, either rejected the Revelation, or was shy of quoting it, and like-

(k) *Dial.* 1. *T.* 4. p. 39. C.

(l) *Vid. Adv. Macedon. Dial.* 4. *T.* 5. p. 374. A. et p. 378. A.

likewise cites the Catholic Epistles very seldom.

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14. Upon the whole, *Theodore*t received the four Gospels, the Acts, *Paul's* fourteen Epistles, the Epistle of *James*, the first of *Peter*, and the first of *John*. But there is no plain proof, that he received the book of the Revelation, or the other four Catholic Epistles. Insomuch that there is some reason to think, that his canon of the New Testament was the same with that of the Syrian Christians.

V. General titles and divisions of the Scriptures used by *Theodore*t are such as these: the (*m*) ancient Scripture and the Gospel: Gospels, (*n*) Prophets, and Apostles: Prophets (*o*) and Apostles: the (*p*) books of the sacred Gospels, the writings of the holy Apostles, and the oracles of the thrice blessed Prophets: Evangelists (*q*) and Apostles, Prophets, and Moses the chief of the Prophets.

General
Titles and
Divisions.

VI. Terms

(*m*) *In Gen. T. 1 p. 31. C. D.*

(*n*) *Ep. 109. T. 3. p. 978. C.*

(*o*) *Haer. Fab. Compend. T. 4. p. 187.*

(*p*) *Ep. 17. T. 3. p. 91. D.*

(*q*) *Gr. Aff. Serm. 4. T. 4. p. 541. B.*

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Marks of
Respect
for the
Scriptures.

VI. Terms of respect are such as these :
The divine Scripture : the divine Apostle :
as says the most excellent *Paul* : the most
wise *Paul* : Oracles of the Spirit : the Lord
in the divine Gospels : the voice of the sa-
cred Gospels : Divine Oracles : the divine
Apostle in the Epistle to the *Hebrews* : the
blessed *Paul* : great *Peter* : [in the Acts] the
(*r*) most excellent *Peter*, chief of the Apo-
stles : thrice blessed *Luke* in the Acts :
which (*s*) the blessed *Matthew* teaches by
the genealogie : the (*s*) great and excellent
Paul, master of the whole world : the (*t*)
most wise *Paul*, the excellent architect of
the churches.

What he asserts he proves from the (*u*)
Scriptures. He likewise recommends the
studie of the Scriptures, and shews the be-
nefit of it. They (*x*) he says, who will
com-

(*r*) Τῇ θεσπεσίᾳ πέτρῃ, τῇ κορυφαίᾳ τῶν ἀποστόλων ἐν ταῖς
πράξεσι . . . *T. 1. p. 402. D.*

(*s*) *T. 1. p. 67. B.*

(*s*) Καὶ ὁ μέγας δὲ τῆς οἰκουμένης διδάσκαλος ὁ θεσπέσιος
παῦλος. *Ep. 83. T. 3. p. 958. B.*

(*t*) Παῦλος ὁ πάνσοφος, ὁ τῶν ἐκκλησιῶν ἄριστος ἀρχιτέκτων.
Ep. 146. T. 3. p. 1033. D.

(*u*) *De Provid. Or. 9. T. 4. p. 425. A.*

(*x*) *Gr. Aff. S. 4. T. 4 p. 541. C.*

compare the Divine Oracles with human writings may easily discern the superior excellence of the former. So he writes in an argument with Heathen people. Writing to a woman, who had buried a hopeful son, he says, "he (y) sends her some consolatorie thoughts taken partly from reason, partly from Scripture: God having given us all manner of consolation by the Divine Oracles. But he needs not enlarge, because she had been from her childhood instructed in the divinely inspired Scriptures, and had ordered her conversation by them, and she needed no other instruction. Recollect, then, those words, which teach us to moderate the passions, which promise eternal life, which declare the abolishing of death, which assure us of the general resurrection of all men."

VII. I shall add some explications of Scripture, and some remarkable observations. *Texts explained.*

1. By the *spirit that moved upon the face of the waters*. Gen. i. 2. he thinks to be meant

meant (z) not the Holy Spirit, but the air, or wind.

2. God (a) foreseeing how *Adam* would act, and that he would become mortal by transgression, gave him a suitable nature, and made the sexes.

3. The (b) doctrine of the Trinity was not clearly taught the Jews, because of their imperfection. If it had been so revealed, they would have made it an occasion for polytheism.

4. By *the eye-witnesses and ministers of the word*, Luke i. 2. the Evangelist (c) does not mean ministers of God the Word, but of the doctrine of God the Word.

5. Upon *Is. ix. 1.* he says, that (d) *Galilee* was the native Countrey of Christ's Apostles. And (e) there he wrought many miracles, particularly, his first miracle, of turning water into wine, as is related by *John* the Divine.

6. Upon

(z) *In Gen. T. 1. p. 8. D.* (a) *Ibid. p. 33. D.*

(b) *Ib. p. 170. C.*

(c) Λόγον γὰρ ἐνταῦθα οὐ τὸν θεὸν λόγον καλεῖ, ἀλλὰ τὴν τῷ θεῷ λόγου διδασκαλίαν. *In Es. T. 2. p. 13. C.*

(d) *T. 2. p. 41. C.* (e) *Ib. D.*

6. Upon Rom. i. 4. *Theodoret* says, that (f) during his life here on earth Christ was not reputed to be God, either by the Jews, or by the Apostles.

7. Upon 1 Cor. xiii. 7. he says: "The (g) Spirit is still given to those who are baptized, though not visibly. But then the baptized immediatly spake with tongues, and wrought miracles: where- by they were confirmed in the belief of the truth of the doctrine of the gospel." Therefore, I think, miracles were not wrought by Christians in *Theodoret's* time.

8. Again, upon 1 Cor. xii. 9. "Because (h) of the prevailing infidelity many miracles were then wrought, to convince men of the truth. That miracles of healing were then wrought, giving health to the sick, feet to the lame, and eyes to the blind, is manifest from the historie of the Acts."

9. *Theo-*

(f) Πρὸ μὲν τῆς σαυρῆς καὶ τῆς πάθους ὁ δεσπότης χριστὸς οὐ μόνον τοῖς ἄλλοις ἰουδαίοις, ἀλλὰ καὶ αὐτοῖς ἀποστόλοις ἐκ ἐδόκει εἶναι θεός. κ. λ. T. 3. p. 11. B.

(g) T. 3. p. 179. D.

(h) Διὰ γὰρ τὴν τῆνικαῦτα κατέχεσαν ἀπιστίαν, πολλὰ τοιαῦτα ἰθαυματέργων εἰς ἐκπληξιν, διὰ τῶν αὐτὲς ποδηγῶντες πρὸς τὴν ἀλήθειαν. κ. λ. T. 3. p. 180. B. C.

9. *Theodoret* seems to have supposed, that the Apostle *Paul* received the whole doctrine of the gospel immediatly from heaven. For upon Gal. i. 18. he says, “ that
 “ (i) *Paul* had been taught of God, and
 “ needed not any human instruction: tho’
 “ he made a visit to Peter, and shewed him
 “ due respect, as the chief of the Apo-
 “ stles.”

*The Pro-
 gresse of the
 Gospel.*

VIII. *Theodoret* admirably represents the succeſſe of the doctrine of the gospel, or the progreſſe of the Christian Religion, eſpecially in his books againſt the Gentils. I muſt tranſcribe ſome paſſages, and refer to others.

1. The (k) all-wiſe Deity committed the culture of a barren world to a few men, and thoſe fiſhermen, and publicans, and one tentmaker.

By this, and other paſſages, it may be perceived, that *Theodoret* did not reckon *Barnabas* an Apoſtle in the higheſt meaning of that word.

2. Upon

(i) T. 3. p. 367. D.

(k) *Hæc. Fab. in Prod.* 9. 4. p. 190.

2. Upon Gen. xlix. 9. 10. 11. he says: The (l) Apostles were Jews, and not only they, but the seventy disciples also, and the three thousand, whom the chief of the Apostles caught in his net at once, and five thousand, and many myriads, of whom the thrice blessed *James* makes mention to the most excellent *Paul*. See Acts xxi. 20.

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3. He says, that (m) by the holy doctrine of the Apostles God had made the earth a heaven: having converted many in every nation from the pursuit of earthly things, and disposed them to embrace a heavenly conversation.

4. From *Theodoret's* books against the Gentils it appears, that the Heathen people often expressed a contempt of the holy Scriptures, because (n) they were not eloquent. *Theodoret* therefore says, " he (o) " will compare the most celebrated Law- " givers of the *Greeks* with our fishermen, " and publicans, and tentmakers, and shew " the difference. For the laws of the for-
H " mer

(l) *In Gen. T. i. p. 74. C.*

(m) *In Es. T. 2. p. 53. A.*

(n) *Gr. Affect. in Prol. T. 4. p. 461. et ib. Serm. i. p. 465. D.*

(o) *Gr. Aff. in Prol. p. 463. B. C.*

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“mer were soon forgotten after the death
 “of those who enacted them. But the
 “laws delivered by fishermen have flourish-
 “ed, and prevailed, and have been receiv-
 “ed not only by *Greeks* and *Romans*, but
 “also by *Scythians*, *Persians*, and other
 “*Barbarians*. And indeed, says he, the
 “(p) doctrine of the Divine Oracles is wor-
 “thie of God, and approves itself to the
 “judgement of wise and thoughtful men.
 “There is much more reason to hearken
 “to the Apostles and Prophets, than to
 “*Plato*. For in them there is nothing
 “impure, nothing fabulous and incredi-
 “ble: nothing but what is worthie of God,
 “nothing but what is holy and useful.
 “Between (q) *Moses* the Lawgiver, and
 “*David*, and *Job*, and *Isaiah*, and *Jere-*
 “*miah*, and the whole choir of the Pro-
 “phets: and between *Matthew* also, and
 “*John*, and *Luke*, and *Mark*, and *Peter*,
 “and *Paul*, and the whole college of the
 “Apostles, is a full agreement. They all
 “teach the same doctrine. There are no
 “differences among them. And (r) they
 “teach

(p) *Ib.* p. 463. C.(q) *Ib.* *Serm.* v. p. 552. A.(r) *Ib.* p. 553. C. D.

Ch. cxxxi. T H E O D O R E T.

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A. D.

423.

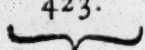
“ teach things useful for all, for men and
 “ women, and people of every condi-
 “ tion: what ought to be done, what
 “ should be avoided. Which must be ap-
 “ proved by all reasonable men. For reli-
 “ gion is the concern of all. Indeed (s)
 “ the heralds of truth, the Prophets and
 “ Apostles, were not masters of the *Greek*
 “ eloquence: but being filled with true
 “ wisdom they have carried the divine doc-
 “ trine to all nations, *Greeks* and *Barba-*
 “ *rians*: and have filled the whole world,
 “ the dry land and the sea, with writings,
 “ containing instructions relating to religion
 “ and virtue. And now all men leaving
 “ the dreams and speculations of the Phi-
 “ losophers, nourish themselves with the
 “ doctrine of fishermen and publicans, and
 “ study the writings of a tentmaker. The
 “ seven wise men of *Greece* are forgotten.
 “ Nor (t) do the *Greeks* themselves exactly
 “ know their names. But *Matthew*, and
 “ *Bartholomew*, and *James*, yea and *Moses*
 “ also, and *David*, and *Isaiah*, and the
 “ other Apostles and Prophets, all men
 H 2 “ know,

(s) *Ib.* p. 554. B. C.

(t) *P.* 555. A.

A. D.

423.



“ know, as well as they do the names of
 “ their own children. If you dispute the
 “ truth of this, tell me, friends, whom
 “ *Xenophanes Colophonius* left to be his suc-
 “ cessor, whom *Parmenides*, or *Pythagoras*,
 “ or *Anaxagoras*, or *Speusippus*, or the rest,
 “ or what cities follow the laws of *Plato’s*
 “ Republic. You (u) can shew none, who
 “ now teach those doctrines. But we can
 “ evidently shew the power of the pro-
 “ phetical and apostolical doctrines. For
 “ the whole earth is filled with their words.”

“ And the *Hebrew* writings are transla-
 “ ted not only into *Greek*, but likewise into
 “ the *Latin*, the *Egyptian*, the *Persian*, the
 “ *Indian*, the *Armenian*, the *Scythian*, the
 “ *Sarmatian*, in a word, into all the lan-
 “ guages used by the nations. . . Our (x)
 “ fishermen and publicans and tentmaker
 “ have persuaded not only *Greeks*, and *Ro-*
 “ *mans*, and *Egyptians*, but all nations of
 “ the earth. Nor are our doctrines under-
 “ stood by those only, who preside in the
 “ churches, but by smiths, and wool-
 “ combers, and taylor, and all sorts of ar-
 “ tificers,

(u) P. 555. D.

(x) P. 556. A. B. C.

“ tificers, yea by women and maid-ser-
 “ vants. And not only they who dwell in
 “ cities, but countrey-people likewise un-
 “ derstand, and are able to discourse of our
 “ doctrines. And moreover they practise
 “ virtue, and shun vicious actions, influen-
 “ ced by the certain expectation of the
 “ righteous judgement of God, and the re-
 “ wards and punishments of another world.
 “ . . . Compare (y) then, my friends,
 “ the simple doctrine of our fishermen
 “ with the pompous trifles of the Philoso-
 “ phers, and discern the difference. Ad-
 “ mire the concisenesse of the Divine Ora-
 “ cles, applaud their power, and acknow-
 “ ledge the truth of the divine doctrines.

“ God (z) had before tried other me-
 “ thods. He taught all men by the won-
 “ derful frame of the universe. The *Jews*
 “ he reclaimed by the Law and the Pro-
 “ phets. But a more effectual remedie
 “ was wanting. And experience has shewn
 “ the benefit of it. The whole world has
 “ now been enlightened, and idolatrie a-

H 3

“ bolished.

(y) *Ib.* p. 558. A.(z) *Ib.* *Serm.* 6. p. 579. D. 580. A.

A. D.
423.

“bolished. *Greeks, Romans, Barbarians,*
“acknowledge a crucified Saviour.

“The (a) Divine Oracles [or sacred
“Scriptures] are not to be despised, because
“they abound not in a superfluity of words,
“but deliver truth in it's native beauty and
“simplicity. It had been easie for the
“fountain of wisdom, who has bestowed
“eloquence even upon bad men, to have
“made the heralds of truth more eloquent
“than *Plato*, acuter than *Demosthenes*, and
“more ready at syllogisms than *Aristotle*
“and *Chrysippus*. But his design was not,
“that five, or ten, or fifteen, or a hundred,
“or twice so many more, should taste the
“salutarie waters: but that all men, *Greeks*
“and *Barbarians*, should have the benefit:
“and not only such as had been taught in
“schools of rhetoric and philosophie, but
“shoemakers, and taylors, and smiths, and
“all sorts of mechanics, and servants, and
“husbandmen, and, in a word, rich and
“poor, and men and women of all con-
“ditions. For this reason he made use
“of fishermen, and publicans, and a tent-
“maker, as instruments, and by them he
“con-

“ conveyed to men divine and useful know-
 “ ledge: not altering the manner of speech,
 “ to which they had been used, and in
 “ which they had been bred, but never-
 “ theless pouring out by their means the
 “ pure and refreshing streams of wisdom.
 “ Just as if an entertainer should bring forth
 “ to his guests rich and fragrant wine in
 “ plain cups and glasses. They who thirst
 “ would drink the liquor, and without re-
 “ garding the cups admire the wine. So
 “ have men acted in this case.

“ How (b) great the power of those illi-
 “ terate men has been, may appear to those
 “ who will compare the *Greek* and *Roman*
 “ Lawgivers with our fishermen and pub-
 “ licans. They will find, that those Law-
 “ givers could not persuade even their
 “ neighbours to live according to their laws.
 “ But these *Galileans* have persuaded not
 “ only *Greeks* and *Romans*, but the tribes
 “ of the *Barbarians* likewise, to embrace
 “ the law and doctrine of the gospel. . . .
 “ Our (c) fishermen and publicans and
 “ tentmaker have persuaded all men to

II 4

“ em-

(b) *Ib. Serm. 9. p. 608. B.*

(c) *Ib. p. 610.*

A. D.

423.

“ embrace the laws of the gospel : not only
 “ the *Romans*, and others subject to their
 “ Empire, but *Scythians*, and *Sarmatians*,
 “ and *Indians*, and *Ethiopians*, and *Per-*
 “ *sians*, and *Britans*, and *Germans*. In-
 “ deed, they have brought all nations,
 “ and all sorts of men, to receive the laws
 “ of a crucified man. And that not by
 “ arms, or numerous legions of soldiers, nor
 “ by *Persian* violence : but by reasons and
 “ arguments, shewing the usefulness of
 “ those laws. Nor was this effected, with-
 “ out many dangers and difficulties. In
 “ many places they suffered injuries. They
 “ were beaten, and imprisoned, and tor-
 “ tured, and underwent a variety of suffer-
 “ ings, inflicted on them by those, who
 “ treated their benefactors, their saviours,
 “ and physicians, as their enemies, and as
 “ deceitful and designing men. Nor (d)
 “ have the sufferings brought upon their
 “ followers after their death been able to
 “ extinguish their doctrine. *Romans*, as
 “ well as *Barbarians*, have done their ut-
 “ most to abolish it : But they only made
 “ it shine out the brighter. And the evan-
 “ gelical

(d) *Ib.* p. 610. D.(e)
νόμος,
D. V.

(f)

(g)

“ gelical laws are still in force. . . . Nei-
 “ ther (e) *Caius*, nor *Claudius*, have been
 “ able to abolish the laws of fishermen, and
 “ publicans, and a tentmaker : no nor yet
 “ *Nero*, their successor : though he put to
 “ death two of the principal of those Law-
 “ givers, *Peter* and *Paul*. He killed the
 “ Lawgivers, but he could not abolish their
 “ laws. Nor yet *Domitian*, or any of the
 “ succeeding Emperours of *Rome*. But (f)
 “ the more the followers of *Jesus* and of his
 “ Apostles were persecuted, the more they
 “ encreased, till the whole world has been
 “ filled with them.” Here *Theodoret* pro-
 ceeds to instance in a persecution of the
 Christians by the *Persians*, which he re-
 presents as exceeding cruel. He afterwards
 observes the great alterations, which the
 Christian doctrine had made in the manners
 of those *Persians* that embraced it, and like-
 wise how it had civilized other people. “ Peo-
 “ ple (g) whom *Augustus* and all the power
 “ of the *Roman* Empire could not induce to
 “ receive

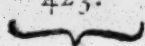
(e) Τῶν δὲ ἀλίεων τε καὶ τελωνῶν, καὶ τὲ σκηνοῦργάφθαι τὰς νόμους, οὐ γὰρ οὐκ ἔχουσι, ἐκλάυδιος καταλῦσαι. κ. λ. *Ib.* p. 611.
D. Vid. et p. 612. *A.* . . *D.*

(f) *Ib.* p. 613. *B. C.*

(g) *Ib.* p. 615. *A.*

A. D.

423.



“ receive their laws, venerate the writings
 “ of *Peter*, and *Paul*, and *John*, and *Mat-*
 “ *thew*, and *Luke*, and *Mark*, as if they had
 “ been sent down from heaven.”

So writes *Theodoret*, before the middle of the fifth centurie. But I am in danger of exceeding in my extracts from so agreeable a writer. I therefore forbear to add any thing farther : though much more follows, to the like purpose.

5. One thing we can perceive from *Theodoret* : that (*b*) the Heathen people were offended at the great respect then shewn to the Martyrs. *Theodoret* justifies it. He says, the *Greeks* had little reason to make exceptions of that kind. Nor (*i*) did Christians bring sacrifices to the Martyrs. They only honored them as excellent men, who had faithfully served God, and had laid down their lives for the truth.

6. He (*k*) likewise insists on the celebrity of the Martyrs, as an argument in favour of the principles, which they professed.

The

(*b*) Καὶ τὸ γεραίρειν δὲ τὰς μάρτυρας καταγέλαστον ἔφασκεν, καὶ λίαν ἀνόητον, τὸ πειρᾶσθαι τὰς ζῶντας παρὰ τῶν τεθνεώτων ἀφελείαν ποιεῖσθαι. *Graec. Aff. in Prol. T. 4. p. 461.*

(*i*) *Ib. Sermon. 8. p. 599. C.*

(*k*) *Ib. Sermon. 9. p. 604. 605.*

(*l*) 60

(*m*) *Ib.*

The memorie, he says, of many triumphant conquerours is almost lost. No body knows, where *Darius*, and *Xerxes*, and *Alexander*, were buried. Nor can any shew the sepulchres of *Augustus*, and the Emperours that have succeeded him. But (l) the tombs of the victorious Martyrs are well known, and often frequented. And magnificent temples are built to them, with the materials of Heathen temples. And (m) God has brought his dead men, the Martyrs, into the room of your deities.

So *Theodoret*. But the Scriptures have given no directions for paying such respect to Martyrs. And it should be considered, that by this time error had been mixed with truth, and superstition with religion. Nor did the Martyrs of the primitive times desire such honours to be given to them, or to be placed in the room of Heathen deities. They had protested against all idolatrie, and laid down their lives, rather than give religious worship to any, but God and his Christ.

C H A P.

(l) 605. C. D.

(m) *Ib.* p. 607. A.



C H A P. CXXXII.

J O H N C A S S I A N.

- I. *His works and Time.* II. *His Countrey.*
 III. *His Historie.* IV. *In what language
 he wrote.* V. *Books of the N. T. recei-
 ved by him.* VI. *General Titles and Di-
 visions of the Scriptures, and Marks of
 Respect for them.* VII. *Select Observa-
 tions, and this Writer's Principles and Un-
 charitablenesse taken Notice of. And con-
 cerning Nestorius, against whom he wrote.*

A. D. **I. J O H N C A S S I A N** (a) author
 424. (b) of Monastic Institutions in 12
His Works books, Conferences, in number 24, of the
 Incarnation of Christ against *Nestorius*, in
 seven

(a) *Vid. Cav. H. L. T. 1. p. 410. Du Pin Bib. T. 3. P. Tillem. Mem. T. 14.*

(b) *De Coenobiorum Institutis: Collationes Patrum ieremo Scheti, seu sceti, seu sciti: De Christi Incarnatione adversus Nestorium. Ap. Bib. PP. T. 7.*

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seven books, addressed (c) to *Leo* then Deacon, afterwards Bishop of *Rome*, at whose desire they were composed, reckoned his last work, and writ about the year 430. is placed by *Cave* at the year 424. because he computes him to have then begun to write. *S. Basnage* (d) speaks of him at the year 429. the time of the rise of Semipelagianism in *Gaul*, of which *Cassian* is said to be the parent.

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II. By *Cave* (e) he is said to have been of *Scythian* original, born at *Athens*. *Tillemont* says, "There (f) are difficulties about his "country, but the most probable opinion is, "that he was of the Lesser *Scythia*, a province of *Thrace*, where he might be born "about 350. or 360." Even so ancient a writer as *Gennadius* (g) who has placed
Cassian

His Country.

(c) Et ad extremum, rogatus a Leone urbis Romae Episcopo, scripsit adversus Nestorium de Incarnatione Domini libros septem. *Gennad. De V. I. cap. 61. Vid. et Cassian. in Pr. libr. de Incarn. Christi.*

(d) A. D. 429. n. iv.

(e) Joannes Cassianus, genere Scythia, ex Taurica Chersoneso oriundus, Athenis natus est. *Ubi sup.*

(f) *Cassien. art. 1. T. 14.*

(g) Cassianus, natione Scythia, Constantinopoli a Joanne magno Episcopo Diaconus ordinatus, apud Massiliam Presbyter condit duo monasteria, id est, vitorum et mulierum. *Gennad. De V. I. cap. 61.*

JOHN CASSIAN. Book I.

Cassian in his Catalogue, and given an account of his works, calls him a *Scythian*: as does (*b*) *Trithemius* likewise very expressly. But *Pagi* (*i*) and (*k*) other learned men have cleared up this difficulty. They argue from some expressions in his works, that he was a native of what is now called *Provence* in *France*. The opinion of his being a *Scythian*, seems (*l*) to have arisen from his having been some while in the desert of *Scete*, or *Schetis*, or *Scitis*, in *Egypt*, and having also writ an account of conferences in that countrey. And learned men, I suppose, do now generally (*m*) assent to this account. But *Du Pin* still hesitates. And since him another agreeable writer (*n*) very lately speaks of him as a *native of Thrace*: because, perhaps, he had not observed what has been said by *Pagi*, or the authors

(*b*) Joannes Cassianus, natione Scythia, &c, *De Scr. Ec. cap. cxi.*

(*i*) *Ann.* 404. n. xxii. . . xxiv.

(*k*) *S. Basnag. Ann.* 429. n. iv.

(*l*) . . *In eremo Scythiae, seu in eremo Scythica*: sine ulla controversia scribendum esse *in eremo Schetica*, hoc est, ut in versione Graeca recte legitur, ἐν τῆς σήτης. *Pagi ann.* 404. n. xxii.

(*m*) *Vid. Fabr. Bib. Gr. T. 7. p. 551. 552.*

(*n*) *Mr. Bower in his Hist. of the Popes. Vol. i. p. 389.*

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authors referred to by him. Indeed the other opinion has prevailed very much. And the common title of these Conferences in the printed editions is *Collationes Patrum in Scythica eremo commorantium*: though it is plain from the work itself, that all those Monks or Fathers dwelled in *Egypt*. Moreover the title of this work in *Gennadius* is (o) Conferences held with *Egyptian* Monks.

It might have been added, as I apprehend, to other observations relating to this point, that (p) the *Greeks* were wont to write the name of that desert *Scitis*. At least it is so writ in *Valesius's* edition of *Socrates*. Which word might be easily turned into *Scythia* by some, who were not well acquainted with the geographie of *Egypt*. And they would be carelessly followed by many others. Besides, in (q) the first chapter of the first Conference, and in the title of that chapter, the desert is called *Schyti*,

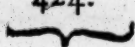
(o) Digessit etiam Collationes cum Patribus Ægyptiis. *Genn. ubi supra.*

(p) Καὶ κατὰ μέρος ἐπληρώθη τὸ τῆς νηπίας ἔρος, καὶ τὸ τῆς σκέψεως τῶν μοναχῶν. *Socr. l. 4. c. 23. p. 232. f.*

(q) Caput primum. *De habitatione Schyti, et proposito Abbatis Moysis.* Cum in eremo Schyti ubi monachorum probatissimi Patres, et omnium sanctorum morabatur perfectio, &c. *Collat. i.*

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Schyti, or *Schytis*, which cannot denote *Scythia*. This, if duly attended to, might have induced learned men to think of *Scete*, or *Sciti*, or *Scitis*, in *Egypt*, where the Fathers spoken of certainly dwelled. And then they needed not to have gone to *Scythia* in quest of *Cassian's* native countrey. I have staid thus long upon this, because mistakes and inaccuracies are too common: and I think, it may be of some use to correct them, when there is a fair opportunity.

His Historie.

III. *Cassian* entred early into a monastic course of life. He was, when young, for some while in a monasterie at *Bethlehem*. Afterwards he and his friend *German* made a visit to the Monks in *Egypt*. In the year 403. they were at *Constantinople*, where (r) *Cassian* was ordained Deacon by St. *Chrysostom*. In 404. or 405. he came to *Rome*, and was ordained Presbyter by Pope *Innocent*, as it seems. In the year 410. or soon after, as some think, or as others, several years before, he came into *Gaul*, and settled at

(r) . . Studium tamen discipuli affectumque praefumo. Adoptatus enim a beatissimae memoriae Joanne Episcopo in ministerium sacrum, atque oblatus Deo. . . *De Incarn.* l. 7. c. 31. sub in.

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at *Marseilles*, where he erected two monasteries, one for men, another for women. The (s) year of his death is uncertain. However *Cave* (t) says, he died in 448. in the 97. year of his age : *Basnage* (u) about 450.

His Language.

IV. It has been questioned, whether *Cassian* wrote in *Greek* or *Latin*. *Tillemont* says, " that (x) the Institutions and Confessions, which were composed for the " sake of the Monks in *Gaul*, of which " perhaps there were not ten who understood *Greek*, were certainly writ in *Latin*. " If therefore a doubt be admitted concerning any of his works, it can only relate to " his books of the Incarnation, in which " near the end he addresseth himself to the " people of *Constantinople*." Nevertheless, I think it very plain, that (y) they also were writ in *Latin*.

I

V. *Cassian*

(s) *Pagi ann.* 433. n. xviii. See also *Tillem. Cassien art.* 14.

(t) *Scribere orsus est ab anno 424. Obiit A. 448 aetatis suae 97. Ubi supra.*

(u) *Ann.* 429. n. iv.

(x) *Ubi supra.*

(y) *Vid. De Incarn. l. 6. c. 3,*

*Books of
the N. T.
received
by him.*

JOHN CASSIAN. Book I.

V. *Cassian* quotes not only the four Gospels, the Acts of the Apostles, and other books of the New Testament, which had been all along universally received by catholic Christians, but likewise the (a) epistle to the *Hebrews*, as *Paul's*, the (b) epistle of *James*, the (c) second epistle of *Peter*, the (d) epistle of *Jude*, and the (e) *Revelation*. Whence we may conclude, that he received all the same books of the New Testament, which we now receive. Which is worthie of observation. *Cassian*, who had been in *Palestine*, and *Egypt*, and at *Constantinople*, as well as in the Western part of the Empire, did not follow the peculiar opinions

(a) *Vid. Institut. l. 6. c. 16. De Incarn. Chr. l. 5. c. 6. et passim.*

(b) . . . efficiamur secundum Apostolum non factores, sed judices legis. [Jac. iv. 2.] *Collat. 16. c. 16. Vid. Coll. 5. c. 4. et alibi.*

(c) Secundum Apostoli namque sententiam. A quo quisque superatur, ejus servus efficitur. [2 Pet. ii. 19.] *Collat. 7. c. 25. Conf. Inst. l. 5. c. 13.*

(d) Unus quoque Apostolorum evidentius dicit: Angelos, qui non servaverunt suum principatum, sed dereliquerunt domicilium suum, &c. [Jud. ver. 6.] *Coll. 8. c. 8.*

(e) Et in Apocalypsi: Ego quos amo, arguo et castigo. [Cap. iii. 19.] *Coll. 6. c. xi. Vid. et Inst. l. 4. c. 17. l. 5. c. 17. Coll. 22. c. 7. et alibi.*

opinions of any of those places : but he received all those books of the New Testament, which appeared to have been received upon good grounds by any Christians.

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VI. General titles of books of Scripture, and marks of respect for them, are such as these.

Respect
for the
Scriptures.

In his books against *Nestorius* he proves what he asserts by (*f*) Divine Testimonies : from (*g*) the Prophets and Apostles : from (*b*) the words of Prophets, Apostles, and Evangelists. And he thinks, that those testimonies are sufficient to satisfy any man. Nevertheless having endeavored to prove his doctrine by the authority of Scripture he refers

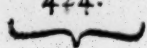
I 2

Nestorius

(*f*) Nunc interim et Christum Deum, et Mariam matrem Dei divinis testibus approbemus. *De Inc. Chr. l. 2. c. 2.*

(*g*) Quid ais tu nunc haeretice ? Sufficiuntne haec testimonia fidei ? . . . An aliquid adhuc addendum est ? Et quid vel post Prophetas, vel post Apostolos addi potest ? *Ib. l. 3. c. 16. in.*

(*b*) Ergo quia superioribus libris Dominum Jesum Christum non prophetis tantum, atque apostolicis, sed etiam evangelicis, atque angelicis testimoniis, cum in carne atque in terra esset, Deum probavimus. . . *Ib. l. 4. c. 1. et passim.*



rius (*i*) to the Creed of the church of *Antioch*, where he had been educated, and quotes also (*k*) divers ecclesiastical writers: particularly, *Hilarie*, *Ambrose*, *Jerome*, *Rufin*, *Augustin*, *Athanasius*, and (*l*) *John* Bishop of *Constantinople*, or *St. Chrysostom*.

Select
Observations.

VII. I shall now select a few other things.

1. He (*m*) styles *John* the Baptist the sacred boundarie of the Old and New Testament.

2. He (*n*) speaks of the Evangelist *Mark*, as the first Bishop of the city of *Alexandria*.

3. The

(*i*) Igitur quia neganti Deum haeretico abunde jam, ut reor, cunctis superioribus scriptis divinatorum testimoniorum auctoritate respondimus: nunc ad fidem Antiocheni symboli virtutemque veniamus. *L. 6. c. 3.*

(*k*) Sed tempus tandem est, finem libro, imo universo operi imponere, si paucorum tamen sanctorum virorum atque illustrium sacerdotum dicta subdidero: ut id quod auctoritate testimoniorum sacrorum jam approbavimus, etiam fide praesentis temporis roboremus. *Ib. l. 7. c. 24.*

(*l*) Joannes Constantinopolitanorum antistitum decus *Ib. c. 30.*

(*m*) De Joanne quoque, qui Veteris Novique Testamenti velut quidam sacratissimus limes, finis initiumque processit. . . . *Inft. l. 1. c. 2.*

(*n*) *Inft. l. 2. c. 5.*

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3. The (o) Apostle *Paul* he calls the master of the whole world.

4. He (p) sometimes compares the *Greek* and the *Latin* copies of the New Testament.

5. In citing the Old Testament he follows the ancient *Latin* Translation, that had been made from the Seventy, and was then in general use. However, once at least, he (q) has quoted *Jerome's* version as the more exact, or more agreeable to the *Hebrew*.

6. He (r) quotes the epistle to the *Ephesians* with that title.

7. *Cassian* is always reckoned an opposer of the *Augustinian* doctrine. Nevertheless he was also very averse to *Pelagianism*, which

I 3

he

(o) Disce ergo primum ab Apostolo totius mundi magistro. *De Inc. Chr. l. 4. c. 1.*

(p) Habentes autem alimenta et operimenta, his contenti sumus. [1 Tim. vi. 8.] Operimenta inquit, non vestimenta, ut in quibusdam Latinis exemplaribus non proprie continetur : id est, quae corpus operiant tantum, non quae amictus gloria blandiantur. *Inst. l. 1. c. 3.*

(q) Dicente Scriptura : . . . Si in sanctis suis non confidit, et in angelis suis reperit pravitatem : sive, ut emendatior translatio habet : Ecce inter sanctos ejus nemo immutabilis, et coeli non sunt mundi in conspectu ejus. [Job xv. 8.] *Coll. 23. c. 8.*

(r) In epistola quoque ad Ephesios de hoc ipso opere ita praecipit, dicens : . . . *Inst. l. 10. c. 17. Vid. et Coll. 13. cap. 14. et alibi.*

he describes in this manner: "He says (s)
 " they do not so much consider Christ, to be
 " the redeemer of mankind, as their teach-
 " er, and example, delivering to them pre-
 " cepts of virtue, and setting them an ex-
 " cellent pattern: that obeying him, and
 " following him in the same path of virtue,
 " they may obtain rewards, like those which
 " have been bestowed upon him: thus, he
 " says, setting aside, as far as in them lies,
 " the great design of Christ's coming."

8. In the year 428. *Nestorius* was made
 Bishop of *Constantinople*, who (t) scrupled
 to

(s) Illud sane unum praetureundum non arbitramur, quod peculiare ac proprium supradictae illius haereseos, quae ex Pelagiano errore descenderat, fuit . . Quo factum est, ut in maiorem quoque ac monstrosiorem insaniam prorumpentes, dicerent, Dominum nostrum Jesum Christum hunc in mundum non ad praestandam humano generi redemptionem, sed ad praebenda bonorum actuum exempla venisse: videlicet, ut disciplinam ejus sequentes homines, dum per eandem viam virtutis incederent, ad eadem virtutum praemia pervenirent: evacuantes, quantum in ipsis fuit, omne sacri adventus donum, et omnem divinae redemptionis gratiam, &c. *De Inc. Ch. l. 1. c. 3.*—quae . . eraditorem eum fecit humani generis, magis quam redemptorem fuisse: quia non redemptionem vitae hominibus, sed vivendi dederit exemplum. *Ib. l. 6. c. 14.*

(t) Dicis itaque, quisquis es ille haeretice, qui Deum ex virgine natum negas, Mariam autem matrem Domini nostri

to call the virgin *Marie mother of God*: thinking it more proper to call her, *mother of our Lord*, or *mother of Jesus Christ*. In 430. as before shewn, *Cassian* wrote against him in seven books. And he treats him with great severity. He calls him (*u*) an apostate, perfidious, a blasphemer, impious, and impudent: and (*x*) earnestly exhorts

I 4

the

nostri Jesu Christi θεοτόκον, id est, matrem Dei appellari non posse, sed χειροτόκον, id est, Christi tantum matrem, non Dei. *Cass. de Incarn. Ch. l. 2. c. 2.*

(*u*) . . . Dic mihi, quaeso, si Judaeorum quispiam aut Paganorum catholicae fidei symbolum neget, num audiendum eum existimes esse? Non utique: Quid si id ipsum Haereticus aut apostata? Multo certe minus: quia intolerabilius est veritatem cognitam relinquere, quam incognitam negare. Duos igitur in te videmus, catholicum et apostatam. Quid facis in ecclesia catholica, catholicorum praevaricator? Cur coetum populi polluis, qui fidem populi denegasti? Insuper et consistere in altario, et conscendere tribunal, et offerre impudentissimum et perfidissimum os tuum populo Dei ausus! *De Inc. l. 5. c. 10. Vid. et l. 3. c. 10.*

Exi itaque, effuge hinc, si potes, tu quisquis es, qui rabido ore, ac blasphemio spiritu furens, nihil interesse inter Adam et Christum putas. *Ib. l. 5. c. 9.*

Et tu, o impissime, atque impudentissime, praeclarae urbis contaminator, catholicae ac sanctae plebis gravis et exitiosa contagio, stare in ecclesia Dei ac loqui audes! . . . *L. 7. c. 30.*

(*x*) Unde obsecro ac deprecor omnes vos, qui intra Constantinopolitanae urbis ambitum siti . . . ut separatis

vos

the people of *Constantinople* to separate themselves from him, and have no communion with him, but to shun him as a wolf, or pest, lest they should be devoured, or infected by him.

9. And he sets out, at the begining of that work, with an invective against all who had been called heretics in former and later times, as low as *Apollinarius* and *Pelagius*. Such is the temper of some men, indeed, of very many! They behave, as if they were infallible. They are, it seems, exactly right. And if any man differs from them ever so little, he is presently a heretic, and a blasphemer, impious, impudent, perfidious, and the like.

10. I never intended to insert in this work a historie of *Nestorius*. I now therefore take this opportunity to refer my readers to (y) *Socrates*, and (z) some other ancient

vos ab illo, ut scriptum est, lupo rapaci, qui devorat Dei populum, sicut cibum panis. Ne tetigeritis, neque gustaveritis quicquam illius, quia sunt omnia ad interitum. Exite de medio ejus, ac separamini, et immundum ne tetigeritis. L. 7. c. 31.

(y) *Socr. H. E. l. 7. c. 29. 31. 32.*

(z) *Theodoret. H. F. l. 4. c. 12. Evagr. Schol. H. E. l. 1. c. 2. . . . 7. M. Mercat. P. 2. ex edit. J. Garnier. Par. 1673. Phot. Ep. 1. p. 7. 8. ep. 35. p. 95. Vincent. Lit. Comm. cap. 16.*

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ancient writers : and to (a) Mr. Bower, and
other (b) learned moderns : where they
who are desirous, may receive information.

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(a) *History of the Popes. Vol. i. p. 386. . . . 406.*

(b) *Asseman. Bib. Or. T. i p. 203. 346. 354. 547. T. 3.
P. 1. p. 35. 611. et alibi. et T. 3. P. 2. Pagi ann. 428.
n. xi. et alibi. S. Basnag. Ann. 428. n. viii. Sc. et in Prae-
fat. ad Annal. p. antepenult. T. i. J. Basnag. H. de l'Eglise.
l. 10. c. 4. l. 20. c. 2. n. vii. Sc. et c. 4. n. xxii. et alibi.
Cav. H. L. T. i. Du Pin. Bib. des Aut. Ec. T. 3. P. 2.
Tillemont S. Celestin. Pape et S. Cyrille d'Alex. art. viii. xiii.
xvii. Sc. Mem. Ec. T. 14.*



CHAP.



C H A P. CXXXIII.

E U T H E R I U S

Bishop of Tyana.

I. *His Time, and Works.* II. *Books of the N. T. received by him.* III. *An Argument against following the Most.* IV. *An Argument for Studying the Scriptures.*

A. D.

431.

I. **E**UTHERIUS, Bishop of Tyana in Cappadocia, flourished, according to (a) *Cave*, about the Year 431. He was a friend of *Nestorius*, and pleaded his cause against those who condemned him, especially against *Cyril of Alexandria*, and his followers.

He wrote in *Greek*. And his works were translated into *Syriac*. For they are in *Ebedjesu's Catalogue*. Who (b) beside others, men-

(a) *H. L. T. i. p. 419.*

(b) Euthérius edidit Disputationem adversus Theopaschitas, necnon Homilias, variasque Interpretationes; et Expositionem Evangelii. *Ebed. Catal. cap. 32. ap. Assé.* *Bib. Or. T. 3. p. 42.*

mentions a Commentarie upon the Gospel. For which reason *Eutherius* is placed among Commentators by (c) *Le Long*. But *Asseman* says, that (d) this Commentarie is mentioned no where, except in *Ebedjesu*. For a farther account of *Eutherius*, and his works, I refer to (e) others.

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II. In (f) the little that remains of him the books of the New Testament are often quoted, particularly, the begining of St. *John's* Gospel, the Acts of the Apostles, and the epistle to the *Hebrews*, as *Paul's*.

III. Having observed this, I shall transcribe a part of two remarkable arguments.

The (g) first is against those, who judged of principles by the multitude of those who embraced

(c) *Bib. Sacr.* p. 718.

(d) *Ubi supr.* p. 42.

(e) *Vid. Fabr. Bib. Gr. T. 7. p. 446. &c. Du Pin Bib. T. 3. P. 2. p. 67. Tillem. Mem. T. 14. S. Cyril. d' Alex. Art. 97. Phot. Cod. 46. Mr. Bower's History of the Popes. Vol. 2. p. 3. 4.*

(f) *Vid. Eutherii Tyanor. Episc. Sermones : seu Confutationes quarundam Propositionum. ap. Theodoret. T. I. p. 688. . . . 726. et ap. Athan. T. 2. p. 560. . . . 584. edit. Bened.*

(g) *Πρὸς τὰς πλήθεις μὲν κρινάσας τὴν ἀλήθειαν*

embraced them. “ Christ (*b*) says he, is
 “ the truth, as he himself said. Him we
 “ ought to follow, who said, *Be of good*
 “ *cheer, I have overcome the world.* [John
 “ xvi. 33.] Are not they then to be pitied,
 “ who judge of the truth of a doctrine by
 “ the numbers of those who embrace it?
 “ Such (*i*) do not consider, that the Lord
 “ Christ had twelve disciples, illiterate,
 “ poor, unexperienced, whom he encour-
 “ aged to withstand the whole world :
 “ not directing those twelve, to follow my-
 “ riads : but requiring, that myriads should
 “ learn of them. And in like manner will
 “ truth always prevail, though it be at first
 “ maintained by a few only. . . Let them
 “ be ever so many, they shall not persuade
 “ me to think, that day is night, nor induce
 “ me to take brasse money for gold, or
 “ manifest poyson for wholsom food. In
 “ things of this world we do not follow the
 “ judgement of the mistaken multitude.

“ Why

(*b*) *Ap. Theodoret T. V. p. 690. 691. et Athan. T. 2. p. 561. 562.*

(*i*) Καὶ ἐ συνιέντις, ὅτι περὶ ὁ δεσπότης χρεὶς δώδεκα μαθηταῖς ἀπλοῖς, ἀγραμμάτοις, πένησιν, ἐυαλώτοις, τὸ κατὰ παντὸς τὸ κόσμος θάρσος δεδώρηται. κ. λ.

“ Why then should we follow it in hea-
 “ venly things, which are of much greater
 “ moment, without any good reasons assign-
 “ ed : and at the same time abandon doc-
 “ trines, that have been handed down to us
 “ with great consent from ancient times,
 “ agreeably to the testimonie of the Scrip-
 “ tures ! Have we not heard the Lord say-
 “ ing : *Many are called, but few chosen ?*
 “ *And again : Strait is the gate, and narrow*
 “ *the way, that leadeth to life ? And few*
 “ *there be that find it ?* [Matth. vii. 13. 14.]
 “ Who that is in his senses would not wish
 “ to be of the few that enter through the
 “ strait gate to salvation, than of the many
 “ that go in the broad way to destruction ?
 “ What wise man, if he had lived in the
 “ time of the blessed *Stephen*, who was
 “ stoned alone, would not have taken his
 “ part, rather than that of the multitude,
 “ which judged of truth by numbers ? The
 “ judgement of one sedate and discreet person
 “ is more valuable, than that of ten thou-
 “ sand unthinking people. Many exam-
 “ ples in support of this assertion might be
 “ alleged from the Old Testament, as well

“ as

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“ as from the New. . . . You, if you think
 “ fit, may honor the multitude that was
 “ drowned in the flood. Give me leave to
 “ retire into the ark, and be saved. You,
 “ if you think fit, may stay with the people
 “ of *Sodom*. I will travel with *Lot*, although
 “ he goes alone. Not but that I too have
 “ a respect for the multitude. Neverthe-
 “ less, not when they shun inquirie, but
 “ when they produce evidence: not when
 “ they are influenced by flatterie and bribes,
 “ or are misled by ignorance, or are sway-
 “ ed by fear of threatened evils, and prefer
 “ the momentarie pleasures of sin before
 “ eternal life.”

IV. The other argument is against some,
 who discourage the reading of the Scrip-
 tures. “ I (*k*) must, in the next place,
 “ confute those who have the assurance to
 “ say, that studying the Scriptures is need-
 “ less. If a man believe, it is sufficient.
 “ Inquirie only makes things more obscure
 “ and uncertain. But, says he, this is the
 “ rea-

(*k*) *Ap. Theodoret. T. v. p. 692. 693. et Athan. T. 2. p. 562. 563.*

“ reasoning of men, who distrust the merits
“ of their cause. On the other hand, re-
“ lying upon the truth of our doctrine, and
“ the assistance of him who cannot lye, and
“ has said: *He that seeketh findeth.* [Mat. viii.
“ 8.] We inquire, hoping to know what
“ we are desirous to be acquainted with :
“ we prove what we assert, and hear with
“ attention and candour. In which method
“ we convince our friends, confute our op-
“ posers, and satisfy ourselves, that we do
“ not propose false doctrine. Shall I ne-
“ glect the Scriptures? How then shall
“ I attain to knowledge? If I want know-
“ ledge, how shall I have Faith? Accord-
“ ingly *Paul* says: *How shall they believe,*
“ *if they have not heard?* And again: *Faith*
“ *cometh by hearing, and hearing by the word*
“ *of God.* [Rom. x. 14. 17.]. . . . To be ig-
“ norant of the Roman Laws is safe for no
“ man. How great then is the sin of those,
“ who forbid men to learn and meditate
“ upon the important oracles of the King of
“ heaven! The Scripture is the food of
“ the soul. Do not then cause the inner
“ man to perish with a famine, not of bread
“ and

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“ and water, but of hearing the word of the
 “ Lord. [Amos viii. 11.] There are enough
 “ to wound the soul. And do you hinder a
 “ man from seeking proper medicines?
 “ Consider the Chamberlain, a true lover of
 “ the word, who had the charge of all his
 “ Queen’s treasure. [Acts viii.] Who even
 “ when travelling ceased not to read. Whose
 “ conduct was so approved by the Lord,
 “ that he sent one to explain to him what
 “ he did not understand, and by the Scrip-
 “ tures to lead him to the knowledge of
 “ the Saviour. And himself said: *Search*
 “ *the Scriptures*. [John v. 39.] Which im-
 “ plies a diligent and attentive examination
 “ of things obscure and difficult. . . . In a
 “ word, some endeavor to hinder men from
 “ reading the Scriptures, with a pretense,
 “ that it is prying into things that are inac-
 “ cessible: but indeed, that they may the
 “ better hinder men from shewing by them
 “ the absurdity of their false opinions.”

Du Pin says, that (1) in these passages the author advances principles that agree very much with those of the Pretended Reform-
 ed.

(1) *As before, p. 67.*

Ch. cxxxiii. *Bishop of Tyana.*

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ed. Nevertheless he has been so good as to translate them. I presume therefore, that my doing the like can give offense to none. Moreover these passages have been highly commended by (m) Mr. Bower.

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(m) *History of the Popes. V. 2. p. 3. 4.*



K

CHAP

C H A P. CXXXIV.

P R O S P E R *of Aquitain.*

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1. **P**ROSPER, of *Aquitain*, by some said to have been a Bishop, by others (a) more probably reckoned a mere layman, is placed by (b) *Cave* as flourishing about the year 444. *Basnage* (c) speaks of him at the year 434. Which seems to be more proper. For *Prosper* had some correspondence with *Augustin*, who died in 430. and in the year 434. had writ several things in favour of the *Augustinian* doctrine. He is supposed to have lived untill after the year 460. but the exact time of his death is not known.

2. I place

(a) *Vid. Pagi Ann. 455. n. xvii. 466. n. iv. Basnag. Ann. 434. xiii. Fabr. Bib. Lat. T. 3. p. 521. 522. et alios historiae literariae scriptores.*

(b) *Hist. Lit. T. i. p. 435.*

(c) *Ann. 434. n. xiii.*

2. I place below (*d*) the chapter of *Genadius* concerning him. Who commends *Prosper's* learning and stile, or manner of writing: though he dislikes his doctrine.

3. There are several things ascribed to *Prosper*, which are not received by all as genuine. I intend in this chapter to make extracts out of those works, which are generally allowed of: and in the following to take notice of some others, whose genuinenesse is contested.

4. *Prosper* quotes not only the Gospels, and Acts, and other books of the New Testament, universally received: but like-

K 2

wife

(*d*) *Prosper*, homo Aquitanicae regionis, sermone scholasticus, et assertionibus nervosus, multa composuisse dicitur. Ex quibus ego Chronica illius nomine praetitulata legi, continentia a primi hominis conditione, juxta divinarum scripturarum fidem usque ad obitum Valentiniani Augusti, et captivitatem urbis Romae a Genserico Vandalorum rege factam. Legi et librum adversus opuscula sub persona Cassiani, quae Ecclesia Dei salutaria probat, ille infamat nociva. Quae enim vere Cassiani et Prosperi de gratia et libero arbitrio sententiae fuerunt, in aliquibus sibi contraria inveniuntur. Epistolae quoque Papae Leonis adversus Eutychen, de vera Christi incarnatione, ad diversos datae et ab ipso dictatae dicuntur. *Geniad. de V. I. cap. 84.*

wife (*e*) the Epistle to the *Hebrews*, the (*f*) epistle of *James*, the (*g*) second of *Peter*, and (*h*) the *Revelation*.

5. He expressly rejects (*i*) the book of *Hermas*, or the *Shepherd*, as of no authority.

6. He (*k*) quotes the epistle to the *Ephesians* with that title.

7. Prosper

(*e*) Et si omnia bona, utique et fidem, sine qua nemo placere potest, et quae est virtutum omnium fundamentum. [Hebr. xi. 6.] *Pro Augustin. Responſion. ad Exc. Genuen. Exc. viii. ap. Append. Opp. Augustin. Bened. T. x. et alibi.*

(*f*) *Vid. ep. ad Rufin. de Grat. et Lib. Arbitrio. cap. xvii. et passim. In ead. App.*

(*g*) A quo quis superatus est, ei servus addictus est. [2 Pet. ii. 19.] *Lib. contr. Collat. in app. ibid.* Nam et verbum propheticum lucernae comparans Apostolus Petrus, *Habemus, inquit, certiore propheticum sermonem. &c.* [2 Pet. i. 19.] *Exp. in Ps. 118. al. 119. ap. Bib. PP. T. 8. p. 139. H.*

(*h*) Et in *Apocalypsi* est ista vox *Martyrum*. [Apoc. vi. 10.] *Expos. Ps. 118. ibid. p. 138. H.* Et habenti dicitur: *Tene quod habes, ne alius accipiat coronam tuam.* [Apoc. iii. 11.] *In Ps. 134. ib. p. 151. C.*

(*i*) Post illud autem nullius auctoritatis testimonium, quod disputationi suae de libello *Pastoris* inseruit. . . . *Contr. Collat. cap. 13. n. 42. in App. ut supra.*

(*k*) De *Ephesiorum* etiam fide quid sentiat, audiamus. &c. *Contr. Collat. cap. 16. n. 50.*

7. *Prosper* has a fine passage concerning good works, which I transcribe (1) in the margin. Some may suspect, that his expressions represent them to be of greater value than he intended.

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(1) *Lex Christi perfectio caritatis est, qua Deus proximusque diligitur, et per quam dicitur conditori legis: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Bene enim expectat promissionem Dei, qui mandata ejus exsequitur. Nec frustra sperat parcendum peccatis suis, qui ignoscit alienis. Lib. Sentent. n. 37. in App. ubi supra. Et. Conf. Expos. Ps. 139. V. 4. ubi supra.*





C H A P. CXXXV.

WORKS *ascribed to* PROSPER *of*
Aquitain.

- I. *Two Books of the Calling of the Gentils.*
 II. *An Epistle to Demetrias.* III. *Of the*
Divine Promises and Predictions. IV. *A*
Work entitled de Vita Contemplativa.

I Shall now make some extracts out of those writings, which have been ascribed to PROSPER, but are not certainly known to be his.

I. One is a work in two books, entitled
 (a) *Of the Calling of the Gentils.* *Quesnel* (b) has a Dissertation, to shew, that it is not *Prosper's*, but *Leo's*. *Anthelmi* and (c) *Pagi* still think it to be *Prosper's*.
Du
Pin

(a) *De Vocatione omnium Gentium. Libri duo.* Ap. Leon. M. Opp. T. i. edit. Quesn. Lugd. 1700

(b) *Diff. ii. ap. Leon. Opp. T. 2.*

(c) *Vid. Pagi Ann. 444. n. iv. et seq. et 461. n. xiii.*

Pin (*d*) has carefully considered the arguments on both sides, without determining the question, but somewhat inclining to *Quesnel's* opinion. *Tillemont* (*e*) likewise weighs the reasons on both sides, without declaring for either. And in another place (*f*) says, he does not think *Quesnel's* arguments to be conclusive. *S. Basnage* says, the (*g*) stile of the work plainly shews it not to be *Prosper's*. But he does not say, whose it is. For my part, I think, the author may be reckoned unknown and anonymous.

1. This writer had in his copies (*b*) the later part of the sixteenth chapter of *St. Mark's Gospel*.

K 4

2. He

(*d*) *Bibl. T. 3. P. 2. p. 193. De l'Auteur des livres de la Vocation des Gentils, et de l'Épître à Demétride.*

(*e*) *S. Prosper. art. xii. Mem. T. 16.*

(*f*) Il semble néanmoins, qu'il y prouve mieux la faiblesse des conjectures des autres, que la solidité des siennes. *S. Leon Pape. Art. i. T. xv.*

(*g*) *De Vocatione Gentium liber, qui vulgo et Prospero addicitur, ab eo esse abjudicandum, certissime docent stilus ab illo Prosperi diversus, atque de Augustino silentium. An. 434. n. xiv.*

(*b*) *Secundum Marcum vero eisdem Apostolis ita dicitur: Ita in orbem universum. Praedicate evangelium universae creaturae, &c. [Marc. xvi. 15. 16.] De Vocat. Omn. Gent. l. 2. c. 2. Vid. et cap. 3. Ap. Leon. Opp. Lugd. 1700.*

2. He quotes (*i*) the epistle to the *Ephesians* with that title.

3. The (*k*) epistle to the *Hebrews* is here quoted several times.

4. He (*l*) quotes the epistle of St. *James*.

5. The most remarkable thing in these two books is, that (*m*) the author quotes the epistles of St. *Peter*, as writ to Gentil Christians.

6. He quotes (*n*) both the epistles of *Peter*, and the first epistle of *John* very often. He also quotes (*o*) the epistle of *Jude*,
and

(*i*) Ad Ephesios quoque scribens . . . l. i. c. 23. Vid. et c. 24. et alibi.

(*k*) Aut cum ait : Novissimis istis diebus locutus est nobis in Filio, quem constituit heredem universorum. [Hebr. i. 2.] l. i. c. 9. Videt l. 2. c. xi.

(*l*) L. i. cap. 24.

(*m*) Sicut est quod sanctus Petrus Apostolus scribens sui et futuri temporis Gentibus ait : Vos autem genus electum, regale sacerdotium, gens sancta, &c. [1 Pet. ii. 9. 10.] l. i. c. xi. Vid. et c. 15.

(*n*) Item idem in secunda epistola de fidei perceptione loquitur. Simon Petrus, servus et Apostolus Jesu Christi his qui coaequalem nobis adepti sunt fidem. [2 Pet. i. 1.] l. i. c. 23.

(*o*) Et ut brevissime pateat, qualis sit natura humana sine gratia, dicat Judas Apostolus, quid agat vel ignorantia imperitorum, vel doctrina sapientium : Hi autem, inquit, quaecumque quidem ignorant, blasphemant : quaecumque autem naturaliter velut bruta animalia norunt, in his corrumpuntur. [Jud. ver. 10.] L. i. c. 19.

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(x) Vi

II. There is a letter to the virgin *Demetrias*, ascribed sometimes to *Ambrose* of *Milan*, at other times to *Prosper* of *Aquitain*. *Quesnel* (q) contends, that it was writ by the author of the Calling of the Gentils, who, he says, was Pope *Leo*. *Pagi* (r) thinks it was writ by *Prosper*. *Cave* (s) also is willing to allow, that this Epistle, and the books of the Calling of the Gentils, were writ by *Prosper*. *Du Pin* (t) allows, that they were both writ by one and the same person. Which indeed is the general opinion, though all are not agreed who the author is.

Here (u) seems to be a reference to the epistle to the *Hebrews*. The (x) epistle of
James

(p) *Vid. l. 2. c. xi.*

(q) *Vid. Diff. iv. ap. Opp. S. Leon. T. 2.*

(r) *Ann. 413. n. viii. ix.*

(s) *Hist. Lit. T. i. p. 436.*

(t) *Ubi supra note { d }*

(u) Aut quod vir sacratissimus Melchisedec, Domini et Salvatoris nostri praeferens formam, non fuerit perfecte humilis, quia et sacerdotio eminebat et regno. [Heb. vii. 3.] *Ep. ad Demetr. cap. v. p. 41. Ap. S. Leon. Opp.*

(x) *Vid. ib. cap. 9. p. 43. et c. 24. p. 48.*

James is here quoted, and (*y*) both the epistles of *Peter*. I need not say any thing of the first epistle of *John*, or other generally received books, which are here often quoted.

III. Another Work, formerly ascribed to *Prosper*, but (*z*) now generally supposed to be writ by an *African*, is entitled (*a*) of Divine Promises, and Predictions, in three, or five parts. If the author's name was *Prosper*, he must not be he of *Aquitain*, but another of that name in *Africa*. And he may be a contemporarie writer.

1. Here are many quotations out of almost all the books of Scripture, particularly, the epistle to the *Hebrews*, the epistle of *James*, both the epistles of *Peter*, and the Revelation, which is quoted very largely. I need not make any particular references.

2. This

(*y*) Sed contra hoc periculum quid beatos Petrus in prima epistola praedicet, audiamus . . . Item in epistola secunda . . . *Ib.* c. 16. p. 46.

(*z*) Vid. Cav. in *S. Prospero*. H. L. T. i. p. 436. Pagi Ann. 444. iii. Basnag. Ann. 434. n. xiv. Du Pin *S. Prosper*. T. 3. P. 2. p. 189. Tillem. *S. Prosper*. art. xii. T. 16.

(*a*) De Promissionibus et Praedictionibus Dei. Part. iii. Quibus

2. This author quotes (*b*) the later part of the 16. chapter of St. Mark's Gospel.

3. He quotes (*c*) the epistle to the *Ephesians* with that title.

4. Once (*d*) the second epistle of *Peter* is quoted as writ to the Gentil Christians.

5. He twice quotes (*e*) 1 John iii. 16. in this manner: "Because as Christ laid
" down his life for us, we also ought to lay
" down our lives for the brethren." I mention this, because of our English translation of the former part of this verse, which is unsupported by any good authority. *Here-
by*

Quibus adjunguntur Dimidium Temporis, ad cujus finem implendae sunt visiones . . De Antichristo : et de Gloria Regnoque Sanctorum. *Ap. Bib. PP. T. 8. p. 1. . . 52. et ap. Prosperi Opera. p. 1. . . 50. Paris. 1671.*

(*b*) Firmant haec Evangelistae, dicente ipso in Marco : *Signa autem credentes haec subsequuntur. In nomine meo daemonia ejicient, linguis loquentur novis.* [Marc. xvi. 17.] *De Promissi et Praedicti. Part. 3. Prom. 31. Vid. et cap. 30. ubi citatur ver. 14.*

(*c*) Exponens quippe hunc locum in epistola ad Ephesios, ait. *Ibid. Part. i. c. 1. Vid. ib. cap. 7.*

(*d*) Testatur et Petrus Apostolus in epistola ad Gentes. *Deus enim, ait, angelis peccantibus non pepercit :* [2 Pet. ii. 14.] *Dimid. Temp. cap. 2.*

(*e*) Testatur et Johannes Apostolus dicens : Sicut Christus pro nobis animam suam posuit, sic et nos debemus pro fratribus animas ponere. *De Prom. P. 3. cap. 34. Vid. et Part. 2. cap. 38.*

by perceive we the love of God, because he laid down his life for us. So our translation. However, I presume, it needs not to be supposed, that this author had the name of Christ in this verse. No. Probably he read, as in most, or even all, *Greek* copies. *Hereby perceive we the love*, [which ought to be in us] *because he* [meaning Christ, or the Son of God, the antecedent, mentioned ver. 8.] *laid down his life for us. And* [or *so*] *we ought to lay down our lives for the brethren.*

6. This writer quotes (*f*) the fifth chapter of St. *John's* first Epistle, without the heavenly witnesses.

IV. There is still another work (*g*) *De Vita Contemplativa*, in three books, which was formerly ascribed to *Prosper*, and (*h*)
is

(*f*) Dicit et Johannes Apostolus : *Tria sunt quae testimonium dicunt : Spiritus, sanguis, et aqua.* Et sequitur : Si testimonium hominum acceperimus, testimonium Dei majus est. *Prom. P. 3. cap. 25.*

(*g*) *De Vita Contemplativa libri tres. Ap. Bib. PP. T. 8. p. 52. . . 83. et ap. S. Prosperi Opp. p. 51 . . . 83. Paris. 1671.*

(*h*) *Vid. Cav. H. L. P. 1. De Prospero p. 436. de Jul. Pomerio. p. 466. Du Pin Bib. T. 2. P. 2. S. Prosperi. p. 189.*
et

is now generally thought not to be his, but rather a work of *Julian Pomerius*, supposed to have been Presbyter at the City of *Arles* in *Gaul* about the year 498.

1. This work does not abound with texts of Scripture : though the Acts of the Apostles are here several times largely quoted, and also the epistle of *James*.

2. This writer makes a lamentable complaint of the Clergie of his time : That (i) they sought riches, honour, power, and authority : but neglected the duties of their function, and the care of the people, which had been committed to their charge.

et Jul. Pomere. ib. p. 273. Sc. Tillem. S. Prosper. art. 12. T. 16.

(i) Sed nos praesentibus delectati, dum in hac vita commoda nostra, et honores inquirimus : non ut meliores, sed ut ditiores : nec ut sanctiores, sed ut honoratiores simus ceteris, festinamus. Nec gregem Domini, qui nobis pas-
cendus, tuendusque commissus est, sed nostras voluptates, dominationem, divitias, et cetera blandimenta, carnaliter cogitamus. Pastores dici volumus, nec tamen esse contendimus. Officii nostri vitam laborem, appetimus dignitatem. *De Vit. Contempl. l. i. c. 21. in.*



C H A P. CXXXVI.

VINCENTIUS LIRINENSIS.

- I. *His Work, called a Memoir or Commonitorium, and his Time.* II. III. *The first and second Chapters of that Work.* IV. *Remarks upon those two Chapters.* V. *The third Chapter of that Memoir.* VI. *The Meaning of it examined, and settled.* VII. *Remarks upon it.* VIII. *Books of the New Testament received by him.* IX. *Select Passages.* X. *Remarks upon one of those Passages, for shewing the Authority of Scripture, as the Rule of Faith.*

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- I. **V**INCENTIUS LIRINENSIS
(a) or VINCENT, Monk and
Presbyter in the monasterie of *Lerins*, an
island on the south coast of *France*, wrote a
Memoir

(a) *Vid. Carv. H. L. P. i. Pagi ann. 434 n. xv. . . xx.*
S. Basnag. ann. 434. n. x. . . xii. J. Basnag. Hist. de l'E-
glise. l. 9. ch. 7. n. 4. Du Pin Bib. T. 3. P. 2. p. 170.
Tillem. Mem. T. 15.

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Ch. cxxxvi. VINCENTIUS LIRINENSIS. 143

Memoir or (b) Commonitorium for the Catholic Faith against the profane novelties of all heretics, as it is now entitled. It was writ in the year of our Lord 434. as we learn from himself, who speaks of it's being then three years since the council of *Ephesus*, which was held in 431. The work, as first composed by him, consisted of two books. But the second book having been lost by some accident, he contented himself with making a recapitulation of the whole. Which we still have, together with the first book. It may be also observed, that for some reasons he did not put his name to his work, but published it under the borrowed name of *Peregrinus*, or *the Pilgrim against Heretics*. As most of these particulars are mentioned by *Gennadius* in his book of

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(b) Vincentius, natione Gallus, apud monasterium Lirinensis insulae Presbyter, vir in scripturis sanctis doctus, et notitia ecclesiasticorum dogmatum sufficienter instructus, composuit ad evitanda haereticorum collegia nitido satis et aperto sermone validissimam disputationem, quam absconso nomine suo titulavit *Peregrini adversus haereticos*. Cujus operis, quia secundi libri maximam in schedulis partem a quibusdam furatam perdidit, recapitulato ejus paucis sermonibus sensu pristino compegit, et uno in libro edidit. Moritur Theodosio et Valentiniano regnantibus. *Gennad. cap. 64.*

of Illustrious Men, I have transcribed the chapter below. It is supposed, that *Vincent* died about the year 450.

Vincent is generally called a *Semi-Pelagian*, and reckoned an adversarie of the *Augustinian* doctrine. Nevertheless, as he is severe against all heresie in general, so (c) particularly, against *Pelagianism*.

II. After the preface he says : “ Having
 “ (d) with much care and diligence in-
 “ quired of great numbers of learned and pi-
 “ ous men for a sure and general rule,
 “ whereby to discern the true catholic doc-
 “ trine from the errors of heretics, I re-
 ceived

(c) Et contra reclamant ranae quaedam, et cinipbes et muscae moriturae, quales sunt Pelagiani. *Comm. cap. 14. Vid. et cap. 40.*

(d) Saepe igitur magno studio et summa attentione perquirens a quamplurimis sanctitate et doctrina praestantibus viris, quonam modo possim certa quadam, et quasi generali, ac regulari via catholicae fidei veritatem ab haereticae pravitatis falsitate discernere, hujusmodi semper responsum ab omnibus fere retuli : Quod sive ego, sive quis alius vellet exsurgentium haeticorum fraudes deprehendere, laqueosque citare, et in fide sana sanus atque integer permanere, duplici modo munire fidem suam, Domino adjuvante, debere : primum scilicet Divinae Legis auctoritate, tum deinde Ecclesiae Catholicae traditione. *Comm. cap. i.*

“ceived from almost all this answer: That
 “he who would escape the deceits and
 “snares of heretics, and be preserved sound
 “and entire in the right faith, should se-
 “cure himself by this twofold method:
 “first by the authority of the Divine Law,
 “and then by the tradition of the Catholic
 “Church.”

III. That is the first chapter. The se-
 cond is to this purpose. “But (*e*) here per-
 “haps some may ask. Since the canon of
 “Scripture is perfect, and abundantly suf-
 “ficient, what need can there be to joyn
 “with it the authority of the Church’s in-
 L “ter-

(*e*) Hic forsitan requirat aliquis: Cum sit perfectus Scrip-
 turæ canon, sibi que ad omnia satis superque sufficiat; quid
 opus est, ut ei ecclesiasticæ intelligentiæ jungatur auctori-
 tas? Quia videlicet Scripturam sacram, pro ipsa sui alti-
 tudine, non uno eodemque sensu universi accipiunt, sed
 ejusdem eloquia aliter alius atque alius interpretatur, ut
 pene quot homines sunt, tot illinc sententiæ erui posse vi-
 deantur. Aliter namque illam Novatianus, aliter Sabel-
 lius, aliter Donatus exponit, aliter Arius, . . . aliter Pho-
 tinus, Apollinaris, Priscillianus, . . . Pelagius, aliter
 postremo Nestorius. Atqui idcirco multum necesse est,
 propter tantos tam varii erroris anfractus, ut propheticae et
 apostolicæ interpretationis linea secundum ecclesiastici et
 catholici sensus normam dirigatur. *Ib. cap. 2.*

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“ interpretation? The reason is this. Such
 “ is the sublimity of the sacred Scripture,
 “ that all do not understand it alike. But
 “ there are many very different interpreta-
 “ tions of it. *Novatus* understands it in
 “ one sense, *Donatus* in another, *Sabellius*
 “ in another. And in the like manner
 “ *Arius*, *Photinus*, *Priscillian*, *Pelagius*,
 “ *Nestorius*. Infomuch that there are al-
 “ most as many opinions formed upon it,
 “ as there are men in the world. It is
 “ therefore necessarie, upon account of
 “ those numerous and various deviations of
 “ errour, that the line of the Prophetical
 “ and Apostolical interpretation should be
 “ guided according to the rule of the eccle-
 “ siastical and catholic sense.”

IV. We cannot avoid making remarks upon these two chapters.

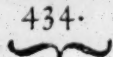
1. *Vincent* says, that having inquired of many, how he might discern the catholic doctrine from heresie, he received from almost all of them this answer: *that it might be done in a twofold method: by the authority of the Divine Law, and the tradition of the Catholic Church.* We must not charge *Vincent*

cent with falshood, or deny, that he had received this answer from some, and even from many. Nevertheless I cannot say, that this direction has appeared in any of the writers, whom we have hitherto examined. They do all in general say, that the Scriptures of the Old and New Testament are the rule of Christian belief and practise: that there are no other writings, from which any doctrine of religion may be proved: that they build their faith upon the Prophets and Apostles, who alone are infallible: and that they are far from paying the like regard to *Cyprian*, or *Hilarie*, or their writings. This has been the concurrent declaration of the primitive Christians, and of all other Christian writers to this time. And we perceive, that *Vincent* had met with some, who were of the same opinion: though, as he says, many were for joyning ecclesiastical tradition with the Divine Law.

2. Here is mentioned by *Vincent* that allowed maxim, admitted by all Christians in general: that *the canon of Scripture is perfect, and in itself abundantly sufficient for all the purposes of a rule.* And I think, this must

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have been a general maxim in *Vincent's* age, as well as in former times.

3. There is no good reason to say, that *the Scriptures are too sublime to be understood*. It is certain, and has been generally allowed by all Christians of the early ages, that the Scriptures are clear in all matters of importance: and that, if read with care, and an honest mind, men of ordinarie capacities may gain from thence instruction in all things necessarie to be known and understood by them, in order to their being saved.

4. The sacred Scripture is the only proper rule of Christian belief and practise, because it is admitted by Christians of all sects and denominations, to contain a true and infallible account of the revealed will of God. To this all appeal: *Sabellians, Novatians, Donatists, Arians, Priscillianists*, as well as *Catholics*. By this they are willing to be determined. But how can men of different sentiments be convinced and satisfied by catholic tradition, when they do not admit it's authority?

5. To say, that the Scripture is a *perfect and sufficient rule*, and that *tradition must be joyned*

joyned with it, in order to our knowing the right faith, is a contradiction in terms: though some, as it seems, do not perceive it through prejudice, or want of due attention.

6. To make tradition the rule of interpretation is to advance it above the Scriptures, and to render them of no effect. Which, certainly, could not be the design of any of the numerous Christian writers, whom we have hitherto consulted. For they do all express a very high regard for the sacred Scriptures, and sincerely, so far as we are able to judge.

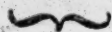
V. We now proceed to the third chapter of *Vincent's* Memoir.

“ And (*f*) in the Catholic Church itself
“ great care must be taken, that we hold

L 3

“ that

(*f*) In ipsa item Catholica Ecclesia magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est. Hoc est enim vere proprięque catholicum, (quod ipsa vis nominis ratioque declarat,) quod omnia fere universaliter comprehendit. Sed hoc ita demum fiet, si sequamur universitatem, antiquitatem, consensionem. Sequemur autem universitatem hoc modo, si hanc unam fidem veram esse fateamur, quam tota per orbem terrarum confidetur Ecclesia. Antiquitatem vero ita :
fi



VINCENTIUS LIRINENSIS. Book I.

“ that which has been believed every where,
 “ always, and by all. For that is catholic,
 “ as the word itself shews. We are there-
 “ fore to confess that one true faith, which
 “ the whole Church confesseth throughout
 “ the whole world. Nor are we to depart
 “ from that faith, which our ancestors and
 “ holy fathers have maintained. We are
 “ also to follow the determinations, which
 “ have been made by all, or almost all the
 “ Bishops, and eminent men of the Church.
 “ So shall we obtain universality, antiquity,
 “ and consent.”

VI. Upon this chapter likewise we are led to make remarks. But before we do so, some inquiries are needful for settling this rule.

First of all. Are the Apostles here included, or excluded? “ If (g) says *Ja.*
 “ *Basnage*, in order to our receiving any
 “ thing

si ab iis sensibus nullatenas recedamus, quos sanctos majores ac patres nostros celebrasse manifestum est. Consensio-
 nem quoque itidem : si in ipsa vetustate omnium, vel certe
 pene omnium Sacerdotum, et Magistrorum definitiones
 sententiasque sectemur. *Ibid. Cap. 3.*

(g) *Hist. de l'Eglise. l. 9. ch. 7. n. iv.*

“ thing as true, it ought to have been
 “ believed by all teachers, and in all times,
 “ we must place the Apostles in the rank
 “ of teachers. For why should they be
 “ excluded? Are not they as venerable,
 “ and as judicious, as the Bishops, that
 “ have succeeded them? the greatest ho-
 “ nour of some of whom is, that they had
 “ conversed with the Apostles. If we in-
 “ clude the Apostles in the classe of teach-
 “ ers, we must have recourse to their writ-
 “ ings, and consult them. If they are ex-
 “ cluded, *Vincent’s* rule is badly expressed.
 “ For in that way we must at once, and
 “ first of all, retrench a quarter part of the
 “ time that had passed between Jesus Christ
 “ and himself: that is, the first age, and
 “ the purest period of the Church. We
 “ also in this way set aside those teachers,
 “ which are most to be relied upon, and
 “ have had the greatest authority.”

So that learned and diligent author. Ne-
 vertheless it seems to me, that the inspired
 writers of the Old and the New Testament
 are here excluded. For at the conclusion
 of the preceding chapter he said, it is ne-
 cessarie, *that the line of prophetic and apos-*

tological interpretation should be guided by the rule of the ecclesiastical and catholic sense. That *rule*, or *norma*, is here more distinctly specified. The Prophets and Apostles therefore are excluded. *Vincent* here speaks of quite other persons. He mentions not them, but only *Bishops*, and *Masters*, or eminent men. I think he intends the immediate successors of the Apostles, and also all succeeding catholics, all along in every part of the world to his own time, but especially Bishops, and other eminent men.

In the second place. Another question may be put: Whether *Vincent* speaks of Catholics only, or of all Christians in general, Catholics and Heretics, since the time of the Apostles? Then the rule will be thus: *Whatever has been believed every where, always, and by all, with one consent, may be depended upon as certainly the right faith.* This might be reckoned a true, or very probable proposition. For there are some generals, not denied or contradicted by heretics, in which they and catholics agree. But these would make out but a short and defective creed. Moreover this cannot be *Vincent's* meaning. For he is laying down
a rule

a rule to distinguish those catholic doctrines, which are different from those of the heretics: not those, in which catholics and heretics agree. We must not consider this observation concerning universality, antiquity, consent, as an independent proposition, but as in connexion with what precedes and follows. Which is the only way to know a writer's meaning.

VII. If we have rightly explained this passage, we may now make some remarks.

1. This way of arguing is a plain *petitio principii*, a mean begging the question. That is assumed, which ought to be proved. It is determined, who are Catholics, or which is the catholic faith: whilst we are still inquiring, what is the catholic faith. Which is absurd and ridiculous.

2. This rule is attended with unavoidable and insuperable perplexity and difficulty. It is impossible, or next to impossible, for the most learned and laborious men, much more for private and unlearned Christians, to know, what opinions are now held by the whole Church all over the earth, and
have

VINCENTIUS LIRINENSIS. Book I.

have been held by the whole Church from the begining to their own time, and all the declarations and decisions of all Bishops and teachers, called catholic.

3. The difficulty is encreased by length of time. It is more difficult for us now, than it was for *Vincent*, to know, what has been believed in the Church, every where, always, and by all.

There is indeed one way, to shorten this inquirie. Which is, for some one man, or a few men, to declare decisively, and authoritatively, what is tradition, or what has been the judgement of all catholics, in all times, and in all places. Then the trouble here spoken of is saved. But this destroys all private judgement. Thought, and examination, and consideration, are no longer needful, but quite useles and insignificant. But before any man can willingly and deliberately allow, that the right faith, or what he is to believe, should be so determined for him, he must be first quite indifferent about truth. He might as well consent, that what is right or wrong, true or false, should be determined by the throw of a die.

4. The

4. The only sure method therefore of knowing what is the true Christian Doctrine is to have recourse to the Scriptures: and, according to our Lord's direction, to *search* them carefully, and sincerely without prejudice. Which likewise is indeed the doctrine of all the many Christian writers of former times: as appears from the large extracts, which we have made from their works. And as *Vincent* is pleased to refer us to them, I hope we may be permitted to respect their judgements upon this head, in which there is a very general concurrence among them.

The learned writer, before quoted, says:
 “ It (*b*) is wonderful, that so many Protestants, as well as Romanists, should have
 “ suffered themselves to be dazzled by this
 “ rule. Which either contains big words
 “ only, without meaning, or else would re-
 “ duce

(*b*) Enfin non seulement les Catholiques Romains, intéressés à défendre les traditions, la mettent toujours à la tête de leurs écrits: mais il y a des Reformez, qui s'en étant laissés—éblouir, s'en sont fait une règle sûre pour connoître la vérité. . Mais il est étonnant, qu' on se laisse éblouir par des grands mots, qui ne disent rien, ou qui réduisent l'homme à un examen absolument impossible. *I. Bess.*
H. de l' Eglise. l. 9. ch. 7. n. iv.

“duce a man to an examen absolutely impossible.”

It is farther observed by the same writer, that this rule was invented in favour of *Semipelagianism*. “The (i) *Semipelagians*, “he says, embarrassed with the numerous “passages, which *Augustin* alleged from “*St. Paul's* Epistles, had recourse to tradition. They accused *Augustin* of being “an innovator. They boasted of the antiquity of their doctrine. This argument “seemed to them so cogent, that perhaps “there is not any one of their works, in “which it is not repeated.” *Pagi* (k) also speaks to the like purpose: though upon other accounts he greatly commends this work of *Vincent*.

Whatever

(i) *Ibid.*

(k) Opus illud aureum, et numquam satis pro dignitate ejus commendandum, eo fine conscriptum fuit, ut Augustini doctrinam in suspensionem traheret. *Ann.* 434. n. xvii.

Denique Prosper etiam ad Augustinum scribens eum certiores facit, Semipelagianos sua dogmata venerando vetustatis nomine tueri, et ei novitatem objicere . . . *Obstinationem suam* inquit, *vetustate defendunt* . . . At Vincentius Lirinensis in toto passim Commonitorio id unam inculcat, tuendam antiquitatem, vitandam novitatem: a doctore ea esse dicenda, quae ab antiquis didicerit. *Ib.* n. xviii.

Whatever might be the particular views of *Vincent*, I think, that the divinely inspired Scriptures are the sole rule of Christian belief and practise: and not the writings, or sentiments of any men, since the days of the inspired Apostles of Jesus Christ.

VIII. After this discussion of the first three chapters of *Vincent*, it may not be amiss to observe briefly the books of the New Testament received or quoted by him.

1. I do not recollect in him any quotation of the epistle to the *Hebrews*, or reference to it. Which may create a suspicion, whether it was received by him.

Otherwise I should be apt to think, that he received all the books of the New Testament, which we now receive. For he has quoted the second epistle (1) of St. *John*. And the book of the Revelation is quoted or referred to in a passage of St.

Ambrose

(1) *Siquis, inquit, venit ad vos, et hanc doctrinam non adfert. . . . Quidtum? Nolite, inquit, recipere eum in domum nec ave ei dixeritis. Qui enim dicit illi ave, communicat operibus ejus malignis.* [2. Jo. 10. 11.] *Commonit. cap. 33, p. 354. edit. Baluz. 1669.*

Ambrose, quoted (*m*) by him. It seems also to be referred to in some words of his (*n*) own.

IX. I shall now take some select passages.

1. *Vincent* describes (*o*) the cruelty of some *Arian* persecution, either in the reign of *Constantius*, or *Valens*.

2. *Vincent* assures us, that heretics received the same Scriptures, that were received by catholics.

“ Here (*o*) perhaps some one may say.
“ Do heretics then quote the Divine Scrip-
“ ture?

(*m*) *Vid. Comm. cap. 7. p. 320. 321. Baluz.*

(*n*) Magnum hoc igitur eorundem beatorum exemplum, pleneque divinum, et veris quibusque catholicis indefessa meditatione recolendum, qui in modum septemplicis candelabri septena sancti Spiritus luce radiantes, clarissimam posteris : normam praemonstrarunt, &c. *Com. cap. 8. p. 322. Baluz.*

(*o*) . . . disturbati clerici, verberati Levitae, acti in exilium sacerdotes, oppleta sanctis ergastula, carceres, metalla : quorum pars maxima, interdictis urbibus, protrusi atque extorres, inter desertas, speluncas, feras, faxa, nuditate, fame, siti affecti, contriti, et tabefacti sunt. *Comm. cap. 7. p. 320. Baluz.*

(*o*) Hic fortasse aliquis interroget : An et haeretici Divinae Scripturae testimoniis utantur ? Utuntur plane, et vehementer quidem. Nam videas eos volare singula quae-
que

“ture? Yes, very much. They have the
 “phrases of Scripture continually in their
 “mouths. They quote every part of Scrip-
 “ture, the Law, the books of the Kings,
 “the Psalms, the Apostles, the Gospels, the
 “Prophets. They are perpetually citing
 “Scripture, and they clothe all their lan-
 “guage in expressions of Scripture, in pub-
 “lic and private, in their sermons, and in
 “their books, at their entertainments, and
 “in their walks. Look into the writings of
 “*Paul of Samosata, Priscillian, Eunomius,*
 “*Jovinian*, and other men of that sort:
 “you

que sanctae legis volumina, per Moyſi, per Regum libros,
 per Psalmos, per Apostolos, per Evangelia, per Prophetas.
 Sive enim apud suos, ſive alienos, ſive privatim, ſive pub-
 lico, ſive ſermonibus, ſive in libris, ſive in conviviiſ, ſive
 in plateis, nihil unquam pene de ſuo proferunt, quod non
 etiam Scripturae verbis adumbrare conentur. Lege Pauli
 Samofateni opuscula, Priscilliani, Eunomii, Joviniani, re-
 liquarumque peſtium: cernas infinitam exemplorum con-
 geriem, prope nullam omitti paginam, quae non Novi aut
 Veteris Teſtamenti ſententiis fucata et colorata ſit. Sed
 tanto magis cavendi et pertimeſcendi ſunt, quanto occul-
 tius ſub divinae legis umbraculis latitant. . . . Inde de-
 nique et Salvator clamabat: *Attendite vobis a pseudoprophe-*
tis, qui veniant ad vos, in veſtitu ovium, at intus autem ſunt
lupi voraces. Quid eſt veſtitus ovium, niſi Prophetarum et
 Apoſtolorum proloquia? . . . Qui ſunt lupi rapaces, niſi
 ſenſus haereticorum feri et rabidi? . . . qui . . . manente
 luporum

“ you will scarce see a page, which is not
 “ larded with passages of Scripture. They
 “ say nothing, for which they have not a
 “ text of Scripture, if you will take it in
 “ their sense. For which reason they are
 “ to be the more dreaded, and guarded a-
 “ gainst with the utmost care. And our
 “ Saviour therefore says: *Beware of false*
 “ *prophets, who come to you in sheeps-clothing:*
 “ *but inwardly they are ravening wolves.*
 “ What is the sheeps-clothing, but the say-
 “ ings of the Prophets and Apostles? Who
 “ are ravenous wolves, but heretics? Retain-
 “ ing

luporum ferocia, deponunt lupinam speciem, et sese divi-
 nae legis sententiis, velut quibusdam velleribus, obvol-
 vunt: ut quum quisque lanarum mollitiem praesenserit,
 nequaquam aculeos dentium pertimescat. *Cap. 36. p. 357.*
Baluz.

. . . Ergo secundum Apostoli Pauli magisterium, quo-
 tiescumque vel pseudo-apostoli, vel pseudo-prophetae,
 vel pseudodoctores divinae legis sententias proferunt,
 quibus male interpretatis errores suos adstruere conen-
 tur, non dubium est, quin auctoris sui callida machi-
 namenta sectentur: quae ille numquam profecto commini-
 fceretur, nisi sciret omnino nullam esse ad fallendum fa-
 ciliorem viam, quam ut ubi nefarii erroris subinclucitur
 fraudulentia, ibi divinorum verborum praetendatur auc-
 toritas. Sed dicet aliquis: Unde probatur, quia sacrae
 legis exemplis diabolus uti soleat? Legat Evangelia, in
 quibus scribitur: *Tunc assumpsit illum diabolus*, id est, Domi-
 num Salvatorem, et statuit illum super pinnam templi.

Quid

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“ing their wolfish fierceness, they cover
“themselves with sayings of the Scriptures,
“as with fleeces, that they may appear to
“have the softness of wool, and men may
“forget their sharp teeth.”

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Vincent afterwards alleges 2 Cor. xi. 13.

14. “From whence, he says, we may
“conclude, that according to the Apostle,
“as often as false-apostles, false-prophets,
“and false-teachers, quote passages of Scrip-
“ture, by which, not rightly understood,
“they endeavor to support their errors,
“they follow the cunning wiles of their

M

“master :

Quid hic faciet misellis hominibus, qui ipsum Dominum
majestatis Scripturarum testimoniis appetivit? *Si*, inquit,
filius Dei es, mitte te deorsum. Quare? *Scriptum est enim*,
inquit. Magnopere nobis doctrina loci istius attendenda
atque retinenda est : ut tanto evangelicae auctoritatis ex-
emplo, quando aliquos apostolica seu prophetica verba
proferre contra catholicum fidem viderimus, diabolum
per eos loqui minime dubitemus. Nam sicut tunc caput
capiti, ita nunc quoque membra membris loquuntur,
membra scilicet diaboli membris Christi, perfidi fidelibus,
sacrilegi religiosi, haeretici postremo catholicis. Sed
quid tandem dicunt? *Si*, inquit, *filius Dei es*, mitte te de-
orsum. Hoc est : Si filius esse vis Dei, et hereditatem regni
coelestis accipere, mitte te deorsum, id est, ex istius te
sublimis ecclesiae, quae etiam templum Dei putatur, doc-
trina et traditione demitte. Ac si quis interroget quem-
piam haeticorum sibi talia persuadentem : Unde probas ?

unde

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“ master : which he would never have
 “ made use of, if he did not know, that
 “ there is not a more effectual way to pro-
 “ mote error, than a pretense of authority
 “ from Scripture. But some one may say :
 “ How does it appear, that the Devil is
 “ wont to argue from Scripture ? Let him
 “ read the Gospels, in which it is written :
 “ *Then the Devil taketh him, and setteth him*
 “ *upon a pinnacle of the temple. And saith*
 “ *unto him : If thou be the Son of God, cast*
 “ *thy-self down. For it is written : He shall*
 “ *give his angels charge concerning thee.*
 “ [Matt. iv. 5. 6.] What will not he do
 “ to poor mortals, who attacked the Lord
 “ of all with passages of Scripture ? *If, says*
 “ *he, thou be the Son of God, cast thy-self*
 “ *down. Why ? For it is written,* says he.
 “ The doctrine of this place ought to be
 “ carefully

unde doces, quod ecclesiae catholicae universalem et anti-
 quam fidem dimittere debeam ? statim ille : *Scriptum est*
enim. Et continuo mille testimonia, mille exempla, mille
 auctoritates parat, de Lege, de Psalmis, de Apostolis, de
 Prophetis : quibus novo et malo more interpretatis, ex
 arce catholica in haereseos barathrum infelix anima prae-
 cipitur. *Cap. 37. Baluz. p. 358. 359.* Sed dicit aliquis :
 Si divinis cloquiis, sententiis, promissionibus, et diabo-
 lus et discipuli ejus utuntur, quorum alii sunt pseudo-
 apostoli,

Ch
 “ c
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 “ any

apostoli
 ex toto
 Ecclesia
 ritatem
 curabun
 et docto

“ carefully attended to, and well remem-
 “ bred by us : that by this instance, record-
 “ ed in the Gospel itself, we may be fully
 “ satisfied, when we see any men alleging
 “ passages of the Apostles or Prophets a-
 “ gainst the catholic faith, that it is the
 “ Devil who speaks by them. For as the
 “ head then spake to the head, so now the
 “ members speak to the members, that is,
 “ the members of Satan to the members of
 “ Christ : perfidious men to faithful, sacri-
 “ legious to religious, in a word, heretics
 “ to catholics. But what do they say ? *If*
 “ *thou be the Son of God, cast thy-self down.*
 “ Which is to say : If thou wilt be the son
 “ of God, and obtain the inheritance of the
 “ heavenly kingdom, cast thy-self down
 “ from the doctrine and tradition of that
 “ high church, which is also reckoned the
 “ temple of God. And if you should ask
 “ any of these heretics, who talks to you

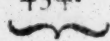
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“ at

apostoli, alii pseudoprophetae, pseudo-magistri, et omnes
 ex toto haeretici, quid facient catholici homines et matris
 Ecclesiae filii ? Quonam modo in Scripturis sanctis ve-
 ritatem a falsitate discernent ? Hoc scilicet magnopere
 curabunt, quod in principio Commonitorii istius sanctos
 et doctos viros nobis tradidisse scripsimus : ut divinum
 canonem

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“ at this rate : How do you prove, that I
 “ ought to let go the universal and ancient
 “ faith of the catholic church : he will
 “ presently answer : *For it is written.* And
 “ without delay he is ready to allege a thou-
 “ sand passages, a thousand instances, a
 “ thousand authorities, from the Law, the
 “ Psalms, the Apostles, the Prophets : by
 “ which, with his new and false inter-
 “ pretations the unhappy soul, if not upon
 “ the guard, is thrown down from the ca-
 “ tholic fortresse into the dungeon of he-
 “ resie.

“ But some one may say : If the Devil
 “ and his disciples, of which some are false-
 “ apostles, others false-prophets, others
 “ false-teachers, even all heretics, make
 “ use of passages and promises of the Divine
 “ Oracles, what shall catholic men do, who
 “ are sons of our mother the Church?
 “ How shall they understand the Scripture,
 “ so as to distinguish truth from falsehood?

“ My

canonem secundum universalis ecclesiae traditiones, et
 juxta catholici dogmatis regulas interpretentur : in qua
 item catholica et apostolica ecclesia sequantur necesse est
 universitatem, antiquitatem, consensionem. *Cap. 38. Ba-*
rr. p. 360.

“ My answer is, that they should carefully
 “ observe what was mentioned at the be-
 “ gining of this Memoir, as delivered to
 “ us by learned and holy men: that they
 “ are to interpret the divine canon accord-
 “ ing to the traditions of the universal
 “ church, and the determinations of catho-
 “ lic doctrine: in which catholic and apos-
 “ tolic church they must by all means have
 “ universality, antiquity, consent.”

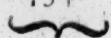
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X. I shall transcribe no more. I only hope, that my readers will now joyn with me in the following remarks.

1. We may hence conclude it to be very probable, that there were then some Christians, of different sentiments from *Vincent* upon some points, who made great use of Scripture, and had an advantage from it. It was their stronghold. And *Vincent* endeavors to bring their intrenchments into suspicion. If he can once draw them from thence, he hopes to have them for his converts and captives.

2. We may also reckon it to be probable, that there were about this time some Christians, whose great regard for the deter-



minations of some Councils, and for the writings of learned men much esteemed by them, had diminished their respect for the sacred Scriptures.

3. Nevertheless in the method here proposed, of joyning the traditions of the Church with Scripture, or interpreting the divine canon by the determinations of Bishops and other eminent men, *Vincent* is far from having universality, antiquity, consent. Many excellent Christians of his own time had a greater regard for Scripture. The early Christian writers declare the inspired Scriptures of the Old and New Testament to be the rule of faith. And in that doctrine they concur, and consent. (A) And I would hope, that the large collections which have been made by us, containing so numerous testimonies to the Scriptures, may be of use to fortify serious men against all confident assertions to the contrarie. For
when-

(A) *Rufin*, who was well acquainted with the ancient Christian writers, both Greeks and Latins, having put down a catalogue of the books of the Old and New Testament, the same which are now received by us, adds: "These are the volumes, which the fathers have included in the canon, and out of which they would have us prove the doctrines of our faith." See *Ch. cxv. Vol. 10. p. 187.*

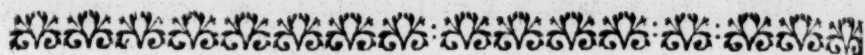
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whenever they are advanced, they must be accompanied with confidence, as the only way of making head against reason, Scripture, and the general sense of the most early Christians.

Vincent does little less than say, that arguments from Scripture are heretical and satanical. Which, I presume, every reader of this work is able to say, upon good grounds, is a novel way of speaking, unknown in the early ages of Christianity, next succeeding those of the Apostles. In which the Scriptures are not slighted and disparaged, but highly respected, and earnestly recommended to the attention of all. Moreover, *Vincent* seems to have forgotten, that our Saviour himself repelled all the temptations of Satan with texts of Scripture, and with reasons from thence, saying: *It is written*. And, *again it is written: for it is written*. See Matthew iv. and Luke iv. 8. . . 12.



C H A P. CXXXVII.

E U C H E R I U S

Bishop of Lyons.

A. D.

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I. **E**UCHERIUS, (*a*) Bishop of Lyons in Gaul, flourished about the year 434. Some things have been ascribed to him, which are not allowed to be his. The generally received are (*b*) these: Forms and Phrases of Scripture, or a book of spiritual Forms: difficult Questions out of the Old and New Testament, with an Interpretation of Hebrew Names: An Epistle concerning the Contempt of the world and secular Philosophie: another Epistle in praise

(*a*) *Vid. Cav. H. L. T. i. p. 423. 424. Fabric. ad Gennad. cap. 63. Du Pin T. 3. P. 2. p. 173. Tillem. T. xv.*

(*b*) *Formulae seu Phrases Scripturae, seu Formularum Spiritualium Liber. Instructiones ad Salonium de Quaestionibus Veteris et Novi Testamenti. Epistola Paraenetica ad Valerianum cognatum de contemptu mundi et secularis philosophiae. De laude eremi, seu de vita solitaria. Ap. Bib. PP. Lugd. T. 6. p. 822. . . 866.*

(*c*) E
ad Val
laris ph
nabili.
Veran
capitula
monasti
Martian
(*d*)

praise of solitude, or of the desert. I shall quote no other, beside these.

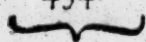
2. As *Eucherius* is in *Gennadius*, I place a part of his chapter (c) below.

3. The (d) difficult questions of the New Testament are taken out of the Gospels of *Matthew*, *Mark*, *Luke*, *John*, the epistle to the *Romans*, the first and second to the *Corinthians*, the epistle to the *Ephesians*, to the *Colossians*, the first and second to *Timothie*, the epistle to the *Hebrews*, the Acts of the Apostles, the Epistle of *James*, the first Epistle of *John*, and the Revelation: out of each book, in the order here named.

4. Though no questions are there taken out of other books of the New Testament, no doubt can be made, but *Eucherius* received all the fourteen epistles of *St. Paul*, and *St. Peter's* two epistles, and the two later epistles of *St. John*, and the epistle of
St.

(c) Eucherius, Lugdunensis ecclesiae Presbyter, scripsit ad Valerianum prupinquum suum *de Contemptu mundi et secularis philosophiae epistolam unam*, scholastico sermone et rationabili. Differuit etiam ad personam filiorum Salonii et Veranii, postea Episcoporum, *Obscura quaeque Sanctorum capitula Scripturarum* . . . aliaque tam ecclesiasticis quam monasticis studiis necessaria. Moritur sub Valentiniano et Martiano Principibus. *Gennad. De V. I. cap. 63.*

(d) *Ap. Bib. PP. T. 6. p. 847. . . 853.*



St. *Jude*. The second epistle of *Peter* is quoted by him (e) more than once.

5. *Mill* says, without hesitation, that (f) *Eucherius* had in his copies of St. *John's* first Epistle the heavenly witnesses. But, in my opinion, that is far from being certain. Indeed the text is found (g) in the book of *Spiritual Forms*, or *Scripture Phrases*. But let us observe the questions taken out of St. *John's* epistle, one of which is:
 “ Again (h) *John* in his epistle says : There
 “ are

(e) Sic Petrus in epistola : *Unam vero hoc non lateat vos charissimi, quia unus dies apud Deum sicut mille anni.* [2 Pet. iii 8.] *Form. Spiritual. cap. xi. p. 839. D. Vid. et cap. v. p. 832. H.*

(f) Jam enim, sub annum Christi 434. ab *Eucherio* *Lugdunensi* citatam eam reperimus, *lib. Formularum Spiritualis Intelligentia. cap. xi. 3. 4.* Et fane mirum, haud exstitisse ipsam jam in alis scriptis Patrum Occidentalium. &c. *Prolegom. n. 938.*

(g) Ad Trinitatem in *Johannis* epistola : *Tres sunt qui testimonium dant in coelo, Pater, Verbum, et Spiritus Sanctus. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis.* *Form. Spirit. cap. xi. n. 3. p. 838. E.*

(h) *Interr.* Item in epistola sua *Johannes* ponit : *Tria sunt quae testimonium perhibent, aqua, sanguis et spiritus.* Quid in hoc indicatur ? *Resp.* Simile huic loco etiam illud mihi videtur, quod ipse in *Evangelio* suo de passione Christi loquitur, dicens : *Unus militum lanceâ latus ejus aperuit, et continuo exiit sanguis et aqua. Et qui vidit, testimonium perhibet.* In eodem ipse de *Jesu* supra dixerat : *Inclinato capite*
 red.

Ch. cxxxvii. *Bishop of Lyons.*

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434.

“ *are three that bear witness, Water, Blood,*
 “ *and Spirit. What does that mean? An-*
 “ *swer. Here seems a reference to what*
 “ *the same John writes in his Gospel: But*
 “ *one of the soldiers with a spear pierced his*
 “ *side, and forthwith came there out water*
 “ *and blood. And he that saw it bare re-*
 “ *cord.* [ch. xix. 34, 35.] And he had be-
 “ *fore said: He bowed his head, and gave*
 “ *up the ghost,* [ver. 30.] Some therefore ar-
 “ *gue, that the water denotes baptism,*
 “ *the blood martyrdom, and the spirit the*
 “ *soul, which at death goes to God. But*
 “ *the most by a mystical interpretation*
 under-

reddidit spiritum. Quidam ergo ex hoc ita disputant. *Aqua*
baptismum: Sanguis videtur indicare martyrrium: *Spiritus*
vero est, qui per martyrrium transit ad Dominum. . Plures
 tamen hic ipsam interpretatione mystica intelligunt Trini-
 tatem, eo quod perfecta ipsa perhibeat testimonium Christo.
Aqua Patrem indicans, quia ipse de se dicit: *Me dere-*
liquerunt, fontem aquae vivae. [Jerem. ii. 13.] Sanguine
 Christum demonstrans, utique per passionis cruorem: Spi-
 ritu vero Sanctum Spiritum manifestans. Haec autem
 tria de Christo testimonium ita perhibent, ipso in Evangelio
 loquente: *Ego sum qui testimonium perhibeo de meipso.* . . .
 [Joh. viii. 18.] Et item: *Cum autem.* . . [xv. 26.] Perhi-
 bet ergo testimonium Pater, cum dicit: *Hic est Filius meus*
dilectus. [Mat. iii. 17.] Filius cum dicit: *Ego et Pater unum*
sumus [Joh. x. 30.] Spiritus Sanctus, cum de eo dicitur:
Et vidit Spiritum Dei descendantem, sicut columbam venientem
super se. [Mat. iii. 16.] *De Qu. N. T. ib. p. 853. B. C. D.*

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“ understand the Trinity itself. The *Water*,
 “ they say, denotes the Father : the *bloud*
 “ Jesus Christ, who died, and the *Spirit*
 “ the Holy Ghost.”

Eucherius, who wrote this, had not the heavenly witnesses in his copie of St. *John's* epistle. The text therefore, as cited in the forementioned place and book, did not come from him : but has been made out by some late transcriber from modern copies of the New Testament. *Eucherius* had writ : “ And (i) in *John's* Epistle : *There are three that bear witness, the Water, the Bloud, and the Spirit.*” But some transcriber filled up the quotation out of his late copies. The reading, without the heavenly witnesses, does as well suit the design of the author, or better, than with them. For he is there explaining, or shewing the mysterie of numbers. “ Number one, he says, “ refers to the unity of God. Number II. “ refers to the two testaments of the Divine Law. Number III. to the Trinity.
 “ So

(i) I. Hic numerus ad unitatem Deitatis refertur . . . II, ad duo testamenta divinae legis referuntur . . . III. ad Trinitatem, in Iohannis epistola . . . *Tres sunt qui testimonium dant, Aqua, Sanguis, et Spiritus.* Formul. Spiritual. cap. xi. p. 838.

“ So in *John’s* Epistle : *There are three that bear witness, the Water, the Bloud, and the Spirit.*” So, I think, *Eucherius* wrote. And in this manner the two places in those two works perfectly agree and harmonize.

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I hope, the account, which I have here given of this matter, may be satisfactorie to the reader.

Nevertheless, since writing what is above I have observed, that *J. A. Bengelius*, referring to the book of *Spiritual Forms*, says, “ that (*k*) the disputed text in *St. John* is “ plainly quoted by *Eucherius*.” And before that, referring to the books of the Questions out of the Old and New Testament, he says : “ *Eucherius*, (*l*) but different from him to be afterwards mentioned, does not quote it.” What reasons *Mr. Bengelius* has for thinking those two works to have been composed by two different authors, I cannot tell. *Eucherius*,
Bishop

(*k*) §. xv. Et apertissime Eucherius Lugdunensis. Verbum 7. et 8. distincte citat in libro Formularum Spiritualis intelligentiae : de numeris agens. *Bengel. N. T. Gr. p. 753.*

(*l*) Non citant, Eucherius, sed diversus ab ille, de quo iv. in *Quaest. N. T. Id. ib. p. 750.*

Bishop of *Lyons*, had two sons, *Veranius*, and *Salonius* or *Saloninus*. To the former he inscribed his book of *Spiritual Forms*: to the other the work of *Difficult Questions*. About this there is no dispute among learned men, that I know of. However, I shall now (*m*) refer to some others, beside those referred to at the begining of this chapter.

The preceding argument, therefore, remains in full force, so far as I can perceive.

This whole chapter, as it now is, was finished by me before the publication of the second volume of Mr. *Wetstein's* New Testament. What he says of *Eucherius Lugdunensis* may be seen at p. 725. of the said volume.

(*m*) De uxore duos filios suscepit, Veranium et Saloninum, quibus et libros nuncupavit: Veranio librum Formularum spiritualis intelligentiae: Salonino vero duos, priorem de Quaestionibus difficilioribus Veteris et N. T. posteriorem de Hebr. nominum interpretatione. *S. Bapst. ann. 441. n. v. Vid. et Hod. de Text. Orig. p. 397. et Pagi an. 441. n. iv. . . . x.*



C H A P. CXXXVIII.

CAECILIUS SEDULIUS.

I. **F**OR a particular account of CAECILIUS or CAECILIUS SEDULIUS, and the works ascribed to him, I refer to (a) several. He is in (b) *Trithemius*. And I would have transcribed his article, but that it is full of faults, and therefore not to be relied upon in any thing. *Fabricius* says, that (c) *Trithemius* seems to have confounded three of that name : *Sedulius* the Poet, who lived in the fifth centurie, and two others, of later ages. There-
in

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(a) *Vid. Ph. Labb. Diff. de Scr. Ec. T. 2. p. 328. 329. 330. &c. Cav. H. L. T. i. Du Pin Bib. Ec. T. 2. P. 2. p. 75. Tillem. Mem. T. xii. Fabric. Bib. Lat. l. 4. c. 2. p. 306. 307. et Bib. Ec. ad Isl. Hisp. c. 7. et ad Trithem. cap. 142. See likewise Sedulius in Bayle's Dictionarie.*

(b) *De Scr. Ec. cap. 142.*

(c) *Videtur Trithemius in unum confundere tres Sedulios, Poetam seculo quinto clarum, et Episcopum, qui A. C. 721. et Auctorem Hibernum Collectaneorum in epistolas Pauli, qui centum post annis vixit. Fabr. ad Trith. 12. Ap. Bib. Ec.*

CAECILIUS SEDULIUS. Book I.

in he follows (*d*) *Labbé*, whom he quotes. Whose account of *Sedulius* is also particularly commended by *Bayle*. It is commonly said, that *Sedulius* was a *Scot*, that is, a native of *Ireland*. But (*e*) there is no proof of it in ancient authors.

2. *Tillemont* (*f*) after having weighed what has been said by others, concludes, that *Sedulius* wrote between 425. and 450. I shall therefore place him, with *Cave*, at 434.

3. It is probable, that *Sedulius* was a Presbyter, as he is called by (*g*) *Isidore* of *Seville*: and not a Bishop, as some have supposed.

4. The only two pieces rightly ascribed to

(*d*) An *Sedulius* Poeta fuit Scotus? Nullus id veterum dixit. Recentiores ὁμωνύμα delusi tres in unum *Sedulios* confuderunt, ac Poetam seculo quinto florentem cum Episcopo, qui anno 721. et cum sacrae scripturae interprete, seu Collectaneorum Auctore, qui centum post annis vivebat, Scotis temere accensuerunt. Nec ad rem faciunt quae *Usserius* partim ex *Trithemio*, &c. *Labb. de Scr. Ec. T. 2. p. 330.*

(*e*) See before *Labbé* in note (*d*) and *Sedulius* in *Bayle's* *Dictionary* note (*c*)

(*f*) See *Sedulius* in his *Mem. Ec. T. 12. p. 612. and note (i).*

(*g*) *De Scr. Ec. cap. 7.*

to him, and still extant, are entitled (*b*) a Paschal Poem, and a Paschal Work : or a Paschal Work in verse, and a Paschal Work in prose. The former is sometimes divided into (*i*) four, at other times into (*k*) five books. The first book exhibits the most remarkable things in the Old Testament : the three, or four following, contain the historie of our Lord, taken from the four Gospels. And it is generally allowed, that the poem has in it a good deal of elegance. The Paschal Work, in (*l*) five books, represents in prose the same things, which had been before celebrated in metre by the same author.

5. The two works of this ingenious Presbyter bear testimonie to the four Evangelists, and their Gospels : whose names, with their symbols, he particularly mentions (*m*) at the conclusion of his first book.

N

6. I do

(*b*) *Carmen Paschale* : *Opus Paschale*.

(*i*) *Ap. Bib. PP. Max. T. 6. p. 460. &c.*

(*k*) *In edit. Cellarian. Hal. Magdeb. 1704.*

(*l*) *Ap. Bib. PP. ib. p. 472. &c.*

(*m*) *Christe fave votis*

*Hoc Matthaeus agens hominem generaliter implet;
Marcus ut alta fremit vox per deserta leonis.*

Jura sacerdotis Lucas tenet ore juveni.

Mox

CAECILIUS SEDULIUS. Book I.

6. I do not observe in him the doxologie at the end of the Lord's Prayer, which we now have in *St. Matthew*. It is probable, that it was wanting in this author's copie. He has the addresse, or appellation, at the begining, and the following petitions. And (n) he distinctly paraphraseth all in each of his works, that in metre, and that in prose. But there is no notice taken in either of a doxologie at the end.

More volans aquilae verbo petit astra Joannes.
 Quatuor hi proceres, una te voce canentes,
 Tempora seu totidem latum sparguntur in orbem.
 Sic et Apostolici semper duodenus honoris
 Fulget apex numero menses imitatus et horas.

Ib. p. 462. C. D. *Conf.* p. 476. G.

(n) *Vid. ib.* p. 464. et p. 481. 482.

C H A P.



C H A P. CXXXIX.

Another SEDULIUS.

i. **I** Shall here add some extracts out of a work of another SEDULIUS, certainly different from *Sedulius* the Poet, of the fifth centurie. He (*a*) seems to have been a *Scot*, of *Ireland*, and to have flourished in the ninth centurie, about the year 818. He (*b*) wrote a *Commentarie* upon *St. Paul's* fourteen *Epistles*, which is called *Collectaneum* : it being a collection out of *Origen*, *Hilarie*, *Jerome*, *Augustin*, and other ancient writers. It appears from this *Commentarie*, that (*c*) *Sedulius* understood

N 2 Greek,

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(*a*) *Vid. Cav. H. L. T. i. in Sedulio. p. 425. Du Pin. T. 7. p. 177. Tillem. T. 12. Labbé de Scr. Ec. T. 2. p. 338. Paget Ann. 818. n. iii.*

(*b*) *Sedulii Scoti Hiberniensis in omnes S. Pauli epistolas Collectaneum. Ap. Bib. PP. Lugdun. T. 6. p. 494. 588.*

(*c*) *Qui Sedulius, non ille quidem Caelius Sedulius, qui seculo quinto carmina quaedam et alia opuscula edidit : sed alter Sedulius Scottus Hiberniensis, qui nono seculo floruit,*

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Greek, and, probably, Hebrew (*d*) like wife.

2. In Acts xx. 28. he (*e*) read the *church of the Lord*, where we have, in our copies, *the church of God*. And in the same place he observes, “ that they, who at ver. 17. of that chapter are called *Elders of the Church at Ephesus*, at the 28. ver. are called *Bishops*. So that *Elders* and *Bishops* were then all one. But afterwards, he says, for preventing contention it was appointed, that there should be but one Bishop in a church.”

Which

floruit. Hunc ipsum esse, tum nomen cognomenque suadent . . . tum etiam peritia Graecae linguae, quam in Commentariis suis in epistolas Pauli, jamdiu editis, praefert Sedulius ille Scottus. Nam frequenter ibi de lectione Graeca, nec prorsus indocte, differit. Unde Commentarii pro illa aetate inter praestantiores computandi sunt. *Montfauc. Palaiogr. Gr. l. 3. c. 7. p. 236.*

(*d*) *Vid. in Rom. cap. i. p. 494. G. et alibi.*

(*e*) *Attendite vobis, et omni gregi, in quo vos Spiritus Sanctus posuit Episcopos, pascere ecclesiam Domini, quam acquisivit per sanguinem suum.* Et hic diligentius observato, quomodo unius civitatis Ephesi Presbyteros vocans, postea Episcopos dixerit. Haec propterea, ut ostenderemus, apud veteres eosdem fuisse Presbyteros quos Episcopos. Paulatim vero, ut dissensionum plantaria evellerentur, ad unum omnium sollicitudinem esse dilatam. *In ep. ad Tit. cap. i. p. 579. A.*

Which last observation is again mentioned (f) in another place, as from *Jerome*.

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3. At Rom. i. 32. This author seems to have read: *And (g) not only they that do them, but they also that have pleasure in them.* Which *Mill* supposes to be the right reading. But I do not perceive him to take any notice of *Sedulius*. This reading we saw also in *Isidore of Pelusium* not (h) long ago.

4. Rom. xii. 13. *Distributing to the necessities of saints.* So (i) this text appears in the edition of *Sedulius's* Commentarie. But it seems to be implied in his explication, that he did not read *necessities*, but *memories*, or *memorials*. However, he mentions two interpretations, one suiting our

N 3

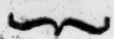
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(f) Hae causa prohibitum est, duos Episcopos esse in una civitate. In 1 Cor. i. cor. 12. p. 537. E.

(g) Non solum qui faciunt, sed etiam qui consentiunt facientibus. In Rom. i. p. 498. H.

(h) See in this volume p. 73.

(i) *Necessitatibus sanctorum communicantes.* Manifestum est, quia qui preces suas exaudiri vult, aemulus debet esse vitae sanctorum: ut hoc sit memorem esse, et communicatorem, imitari actus illorum. Aliter: *Memores* [an *memoriis*?] *sanctorum communicantes*: hoc est, ministrantes eis, qui propter Christum omnia contemnentes, alienis ad tempus indigent ministeriis. In Rom. xii. p. 531. F.

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common reading. Of this matter we spoke formerly in the chapter of *(k)* *Optatus*.

5. Upon Rom. xv. 24. he says, it *(l)* was uncertain, whether *Paul* ever went into *Spain*.

6. Upon Rom. xvi. 21. he observes: Some *(m)* said, that *Lucius* was the Evangelist, generally called *Lucas*.

7. Upon 1. Cor. v. 9. *I have writ to you in an epistle*: that is *(n)* says he, *I write*. And meaning therefore, certainly, in this epistle. Pelagius *(o)* understood this place in the same manner.

8. Upon 1. Cor. xv. 25. *Not discerning the Lord's body*: that is, *(p)* says he, not distinguishing it from common food.

9. Upon

(k) See vol. 9. p. 237. 238.

(l) Utrum vero in Hispaniam venerit, incertum. P. 535. A.

(m) Lucium quidam perhibent esse Lucam, qui Evangelium scripsit: pro eo quod soleant nomina interdum secundum patriam declinationem, interdum etiam secundum Graecam, Romanamque proferri. *Ib.* p. 536. D.

(n) *Scripsi vobis*. Pro *Scribo*. Vel ideo praeteritum dicit, quia cum legeretur, tempus scribendi praeteritum esset. P. 540. C. *(o)* See in this Volume p. 51. 52.

(p) *Non dijudicans corpus Domini*. Id est, non discernens ipsam a cibo communi. P. 545. F.

9. Upon 1. Cor. xvi. 2. he says, that (*q*) *the first day of the week* means the Lord's day.

10. Hebr. xi. 37. *They wandered about in sheepskins, and goatskins.* Sedulius (*r*) must have had in his copie that word only, which we have rendred *sheepskins*. Which he also explains, and says, it signifies *goatskins*.

This passage of our author brought to my mind the observation of that excellent critic, *Ludolph Kuster*, in the preface to his edition of *Mill's New Testament*: that (*s*) *goatskins* is a scholion, or marginal interpre-

N 4

tation

(*q*) *Per unam Sabbathi.* Unasabbathi Dominica dies est, ut Dominica dies paulatim congregarentur per tempus, ne plus gravarentur. Ideo autem in Dominico hoc permiffum est, quia non opus est servile, eleemosynam congregare. P. 549. B.

(*r*) *Circumierunt in Melotis.* Ut Helias, et Joannes, alique multi. Est autem melota pellis caprina, ex uno latere dependens, qua Monachi utuntur Aegyptii. P. 588. B.

(*s*) Pari ratione Hebr. xi. 37. ἐν ἀγέλοις δέρμασιν proculdubio est scholion et interpretamentum ejus, quod proxime praecedit, ἐν μηλωταῖς. Vide Hesychium V. Μηλα, qui te docebit vocabulum illud sensu quidem latiore interdum dici de quibusvis quadrupedibus, proprie autem et praecipue de ovibus et capris. Unde consequitur, μηλωτὶν quoque et ἀγέλων δέρμα proprie unum idemque significare: et proinde posterius, tanquam clarius et notius, dicto loco ad Hebraeos, prioris esse interpretamentum. *Lud. Kuster.*

tation of the other word, which has been brought into the text. And he says, that this is agreeable to *Hesychius*, who informs us, that the word *melote* is used for the skins of goats, and any four-footed animals.

So *Kuster*: in whom this observation is only a conjecture, though very ingenious, and probable. But here is an ancient author, who had this reading. And it is found in some other authors: particularly, in the *Commentarie* upon *St. Paul's Epistles*, ascribed by some (*) to *Primasius*, Bishop of *Adrumetum* in *Africa*, about the year 550: But by others (†) that *Commentarie* is ascribed to *Remigius*, a Presbyter in the ninth century. That everyone may judge of this, I transcribe him largely (‡) below. The text of this

(*) *Vid. Cæv. H. L. T. i. p. 525. S. Basnag. Annal. 552. n. ix. x. Hod. de Bibl. Text. Orig. L. 3. P. 2. cap. 6. p. 401.*

(†) *Vid. Cæv. H. L. T. 2. p. 62. 63. I. Le Long. Bibl. Sacr. T. 2. p. 913.*

(‡) *Circuierunt in melotis, in pellibus caprinis, egentes.* Heliam in hoc loco debemus intelligere, et alios, qui taliter egerunt. . . . Melotam dicunt quidam genus esse vestimenti ex pellibus caprinis, ex uno latere dependens, quo genere vestimenti propter asperitatem in Ægypto monachi dicuntur uti. Helias quoque legitur usus illo fuisse. Et

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this verse in our present editions of *Primasius* is the same as in our copies of the New Testament. But his comment must induce us to think, that he read but one word, the same, which is rendred by us *sheepskins*.

To *Primasius* I add *Oecumenius*. For though in him also the (u) text is given, as in our copies : yet his comment plainly shews, that (x) he read only the first of these two words.

I have not at present any other ancient writers to allege in favour of this reading. But perhaps some more may be observed hereafter.

However we are told by *Jerome*, that (y) in his time a covering made of goatskin, was

μῆλον Grace ovīs dicitur, vel quadrupes quodlibet. Unde μῆλωτῇ pellis ovina. At vero quidam dicunt, ex pellibus taxi genus vestimenti esse compositum. Est enim animal, quod taxus vocatur, solitus in cavernis terrae habitare, cujus pellis hispida esse fertur, a quo nomine derivatur vocabulum hujus vestis, id est, a melo melota. *Primas. Comm. in Hebr. ap. Bib. PP. Ludg. T. x. p. 279. E. F.*

(u) *Vid. Oecum. T. 2. p. 415. A.*

(x) Περιῆλθον ἐν μῆλωταῖς. οὗτον δὲ ἡλίαν, ὁ ἐλισσάμενος. *Id. ib. p. 416. B.*

(y) Nihil habent in cellulis, praeter psithium . . et caprinam pelliculam, quam melotem vocant. *Hieron. ep. 108. T. 4. P. 2. p. 810.*

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was called a *melote*. It was wore, he says, by the monks in *Egypt*. *John Cassian* likewise describing the garments of the *Egyptian Monks*, mentions a (z) goatskin: which, he says, they calle *melote*. How the word *melote* was understood in the fourth centurie, may be argued also from *Gregorie Nyssen*, who says, that (a) *Elias* wore goatskins.

And the *Greek Lexicographers* assure us, that *melote* denotes a skin made of any four-footed animal. So *Hesychius*, to whom *Kuster* refers, whom (a) I transcribe more at large. So also (b) *Suidas*.

I might add, that *melote* is the only word in the *Greek* version of the Old Testament, where the garment of *Elijab* and *Elisha* is
men-

(z) Ultimus est habitus eorum pellis caprina, quae melotes vel pera appellatur, et baculus . . . Qui tamen habitus pellis caprinae significat, mortificata omni petulantia carnalium passionum, debere eos in summa virtutum gravitate consistere. *I. Cass. de Coenob. Instit. l. i. c. 8. ap. B. PP. T. 7. p. 19. F. Conf. Evagr. Monach. capita ap. Cozeler. Monum. Gr. Ec. T. 3. p. 69. med.*

(a). . . ὁ μὲν δέσμασιν αἰγείοις . . . σκεπαζόμενος. *De Virg. cap. 6. T. 3. p. 134.*

(a) Μῆλα, κοινῶς μὲν πάντα τὰ τετράποδα· ὅθεν καὶ πᾶσα ἐύρεσα, ὃ ἐν πᾶν δέρμα, μηλωτὴ λέγεται. *Hesych.*

(b) Μηλωτή· ζώνη ἐκ δέσματος. *Suid.*

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mentioned. See 1 Kings xix. 13. 19.
2 Kings ii. 8. 13. 14.

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It may be farther observed, that in all the *Greek* copies of this verse, and in (c) the *Latin* versions, and generally (d) in the citations of it by *Greek* and *Latin* authors, the copulative is wanting. Our *English* version has it thus: *they wandred about in sheepskins and goatskins*. But in the *Greek*, and elsewhere, as just mentioned, it is, *in sheepskins, in goatskins*. This affords a great deal of reason to think, that *goatskins* is only a marginal interpretation, which has been brought into the text.

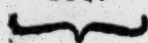
If it should be said, that the present reading is the reading of all manuscripts, even the most ancient, particularly the *Alexandrian*, the answer is not difficult. This shews, that the common reading is very ancient. But it does not follow, that it is right: when there is so much evidence to the

(c) *Circuierunt in melotis, in pellibus caprinis. Hieron. et Beza.*

(d) Ἄνδρες περιεχόμενοι κατὰ τὴν ἔρημον ἐν μηλωταῖς, ἐν ἀνθρώποις
ἐργασιν, ὑστέρημένοι. *Socrat. H. E. l. 4. c. 24. p. 239. D.*

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the contrarie, from the quotations of divers ancient writers, and from the thing itself.

If it be still urged, that both words are in (e) the epistle of *Clement* to the *Corinthians*, where this text is quoted, or referred to: I answer, that we have but one copie only of that epistle, and it is a part of the *Alexandrian* manuscript. Nevertheless the agreement with the present reading of this verse in (f) the epistle to the *Hebrews* is not exact.

I hope it may be excused, that I have dwelled so long upon this one reading. Considering the observation of Mr. *Kuster* before mentioned, I expected some particular notice to be taken of it by his successors in collecting various readings. But I see nothing material relating to it, either in Mr. *Rengelius*, or Mr. *Wetstein*: though it now appears to be the reading of at least three ancient writers, just alleged. Which seems to shew, that some things may escape the most exact and diligent.

II. There

(e) "Οἱ τινες ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς περιεπάτησαν. *Clem. ep. 17. in.*

(f) . . περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν. *Hebr. xi. 37.*

Ch. cxxxix. *Another* SEDULIUS.

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11. There are many other readings, and explications of texts, in *Sedulius*, that deserve notice. But I forbear to add any more, out of a regard to brevity.

12. It appears from this Commentarie, that *Sedulius* received all the books of the New Testament in general, and particularly, the (g) book of the Revelation.

(g) *In ep. ad Roman. cap. i. p. 495. A.*



C H A P.



C H A P. CXL.

L E O

*Bishop of Rome.*A. D.
440.

1. **L**EO (*a*) the first, surnamed *the Great*, was chosen Bishop of *Rome* in 440, and died in 461. having sat in that See 21 years.

2. It is needless to say, he quotes the Gospels, and Acts, and other books of the New Testament, which were always received. He quotes also often (*b*) the epistle to the *Hebrews*, the (*c*) epistle of *James*, the first epistle of *Peter*, and the first epistle of

(*a*) *Vid. Casv. H. L. T. i. Pagi Ann. 440. ii. 461. n. iii. iv. Basnag. Ann. 440. n. v. vi. Du Pin Bib. T. 3. P. 2. p. 120. Ec. Tillem. T. xv. Fabric. Bib. Lat. T. 3. p. 526. Mr. Bower's History of the Popes. Vol. 2. p. 7. . . 140.*

(*b*) *Nam qui ait : Sine fide impossibile est placere Deo. [Hebr. xi. 6.] idem dicit : Si habuero omnem fidem, Ec. [1 Cor. xiii.] Leon. Serm. 44. cap. ii. p. 110. edit. Quesnel. Lugdun. 1700. Vid. et Serm. 23. cap. vi. Serm. 57. cap. v.*

(*c*) *Dicente beato Apostolo Jacobo : Si quis vestrum indiget sapientia, postulet a Deo. Ec. [Jac. i. 5.] Serm. 48. cap. iv. et possim.*

of *John*, and once or twice (*d*) the book of the Revelation. I do not now recollect any quotation of the second epistle of *Peter*. Nevertheless it may be reckoned undoubted, that he received it. And perhaps he may be thought to refer to 2 Pet. i. 14. in some words, which (*e*) I place below: though he might intend only John xxi. 18.

3. He cites 1 Pet. ii. 23. after this manner. *When (f) he suffered, he threatened not, but yielded himself to him that judged unrighteously.*

4. He cites (*g*) 1 John v. 7. without the heavenly

(*d*) . . . memorque sis ejus sententiae, quae dicit: *Tene quod habes, ne alius accipiat coronam tuam.* [Apoc. iii. 11.] *Ep. 80. al. 53. cap. vi. p. 300.*

(*e*) Nec aut dubius de provectu operis, aut de spacio tuae ignarus aetatis trophaeum crucis Christi Romanis archibus inferebas. *Serm. 80. cap. v. p. 165.*

(*f*) Hoc enim docet beatus Petrus Apostolus, dicens: . . . Qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur. Tradebat autem judicanti se injuste. *Serm. 63. c. iv. p. 139.*

(*g*) *Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spiritus est, qui testificatur, quoniam Spiritus est veritas. Quia tres sunt qui testimonium dant, Spiritus, aqua, et sanguis, et tres unum sunt. Spiritus utique sanctificationis, et sanguis redemptionis, et aqua baptismatis. Quae tria unum sunt, et individua manent, nihilque eorum a sui connexione sejungitur.* *Ep. 24. l. x. cap. v. p. 245.*

heavenly witnesses, which he plainly had not in his copies.

5. His respect for Scripture; and general divisions of it, will appear in the following passages.

6. "This (*b*) he says, is the cause of errors, and heresies, that men follow their own fancies, and attend not as they ought to the doctrine of the Prophets, Apostles, and Evangelists."

7. "The (*i*) Holy Ghost instructs us in the Law, the Prophets, the Gospel, and the Apostles."

8. "What (*i*) reason can there be, why we should receive what is not taught by the Law, or the Prophets, the Evangelists or Apostles?"

9. He

(*b*) Sed in hanc insipientiam cadunt, qui cum ad cognoscendam veritatem aliquo impediuntur obscuro, non ad Propheticas voces, non ad Apostolicas literas, nec ad Evangelicas auctoritates, sed ad semetipsos recurrunt. Et ideo magistri erroris existunt. &c. *Ep.* 24. *al.* 10. *cap.* i.

(*i*) . . . exhortante et instruente Spiritu Sancto per Legis testificationem, per vaticinia Prophetarum, et per Evangelicam tubam, Apostolicamque doctrinam. *Serm.* 39. *cap.* 3.

(*i*) Quid ergo opus est, in cor admittere quod Lex non docuit, quod Prophetia non cecinit, quod Evangelii veritas non praedicavit, quod Apostolica doctrina non tradidit? *Ep.* 15. *al.* 93. *cap.* xii.

9. He says, "We (*k*) ought not in the
 "left to dissent from the Evangelical and
 "Apostolical doctrine: nor to understand
 "the Divine Scriptures otherwise than the
 "blessed Apostles, and our fathers have
 "learned and taught."

Which is somewhat ambiguous. If by
our fathers are intended men different
 from the Apostles and Evangelists; and
 they are placed in equal authority with
 the Apostles; I humbly conceive, this is
 not sound doctrine, or agreeable either to
 Scripture, or the sentiments of Christians in
 the most early times. But I do not think
 it needful, so to understand him. It cannot be
 reasonable to think, that he equalled any
 men after the Apostles, or their writings,
 to the Divine Scriptures, or (*l*) the Divine
 Oracles.

10. He charges (*m*) the *Manicheans* with
 O rejecting

(*k*) Et cum ab Evangelica, Apostolicaque doctrina ne
 uno quidem verbo liceat dissidere, aut aliter de Scripturis
 Divinis sapere, quam beati Apostoli et patres nostri didi-
 cerunt atque docuerunt. *Ep. 62. al. 42. cap. i.*

(*l*) Cum semper nos, dilectissimi, gaudere in Domino,
 omnia divina eloquia exhortentur. &c *Serm. 27. cap. i.*

(*m*) Isti, de quibus loquimur, adversarii veritatis, Le-
 gem per Moysen datam, et inspirata divinitus Prophetarum

rum

rejecting the Law and the Prophets, and with taking some things from, and adding others to the Gospels and the Apostles. And calls them adversaries of truth.

11. He likewise charges (n) the *Priscillianists* with using apocryphal Scriptures, writ in the names of Apostles, and orders them to be burned.

12. Let me now add a few things of different kind.

13. *Leo* supposeth, that (o) *St. Peter* after having taught the Jews of *Judea*, founded the church at *Antioch* : and afterwards instructed the people of *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bitbynia*. He says

rum oracula respuerunt, ipsasque Evangelicas et Apostolicas paginas, quaedam auferendo, et quaedam inferendo violaverunt. *Serm. 33. cap. iv. Vid. et S. 8. c. iv.*

(n) Apocryphae autem Scripturae, quae sub nominibus Apostolorum multarum habent seminarium falsitatum, non solum interdicendae, sed etiam penitus auferendae sunt, atque ignibus concremandae. *Ep. 15. al. 93. cap. xv.*

(o) Jam populos, qui ex circumcisione crediderant, erigueras : jam Antiochenam ecclesiam, ubi primum Christiani nominis dignitas est orta, fundaveras : jam Pontum, Galatiam, Cappadociam, Asiam atque Bithyniam legibus evangelicae praedicationis impleveras. *Serm. 79. cap. i.*

that (*p*) *Peter* was at *Rome* in the reign of the Emperour *Claudius*: and (*q*) that he had the honour of martyrdom together with *Paul*, at *Rome*, in the time of *Nero*, whose persecution was general, and the first Heathen persecution, which the Christians suffered.

14. This Bishop of *Rome* does in an extravagant manner vaunt (*r*) the supremacie

O 2

of

(*p*) Nec mundi dominam times Romam, qui in Caia-
phae domo expaveras sacerdotis ancillam. Numquid aut
iudicio Pilati, aut saevitiâ Judaeorum, minor erat vel in
Claudio potestas, vel in Nerone crudelitas: *Ib. c. iv.*

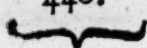
(*q*) Ad quam beatus coapostulus tuus, vas electionis, et
specialis magister Gentium Paulus occurrens, eodem tibi
consociatus est tempore, quo omnis pudor, omnisque li-
bertas, sub Neronis laborabat imperio. Cujus furor per
omnium vitiorum inflammatus excessum, in hunc cum
usque torrentem tuae praecipitavit insaniae, ut primus
nomini Christiano atrocitatem generalis persecutionis in-
ferret. *Ibid. cap. v.*

(*r*) Sed hujus muneris sacramentum ita Dominus ad
omnium Apostolorum officium pertinere voluit, ut in bea-
tissimo Petro Apostolorum omnium summo principaliter
collocarit: et ab ipso, quasi quodam capite, dona sua
velit in corpus omne manare. *Ep. 10. al. 89. cap. i.*

Et tamen de toto mundo unus Petrus eligitur, qui et
universarum gentium vocationi, et omnibus Apostolis,
cunctisque Ecclesiae partibus praeponatur: ut quamvis in
populo Dei multi sacerdotes sint, omnes tamen proprie
regat Petrus, quos principaliter et regit Christus. *Serm. 3.*
Cap. ii. vid. et cap. iii. et iv.

A. D.

440.



of his See, and the pre-eminence of *Peter* above the other Apostles. And (s) he improves the words of 1 Pet. ii. 9. to subserve his purpose of exalting the See of *Rome*.

(s) *Isti sunt [Petrus et Paulus] qui te ad hanc gloriam provexerunt, ut gens sancta, populus electus, civitas sacerdotalis et regia, per sacram beati Petri Sedem caput orbis effecta, latius praesideres religioni, quam dominatione terrena &c. Sermon. 80. cap. i.*



C H A P.

C H A P. CXLI.

S A L V I A N.

- I. *His Time, and Works, and Character.*
 II. *His Testimonie to the Scriptures.* III.
Select Passages.

I. **S**ALVIAN, Presbyter of *Marfeilles*, of whom some notice was taken by us (a) formerly, is placed by (b) Cave, as flourishing about the year 440. and afterwards. He is spoken of as flourishing about 440. because (c) in that year he finished his treatise of Providence, one of his principal works. He is in *Gennadius*, a part of whose chapter I transcribe (d) below.

A. D.
 440.
 His Time.

O 3

He

(a) See *ch. 29. p. 825. . . . 828. or p. 813. . . 816.*

(b) *H. L. T. 1. p. 433.*

(c) *Vid. Pagi ann. 440. n. vi. et ann. 490. n. xxv.*

(d) *Salvianus, Massiliensis ecclesiae Presbyter, humana et divina literatura instructus, et ut absque invidia loquar, Episcoporum magister, scripsit scholastico et aperto sermone multa. Ex quibus legi . . . Adversus Avaritiam libros*

He mentions some works of *Salvian*, beside those, now extant. Which are the fore-mentioned treatise Of Providence, or the Divine Government, in eight books: Against Covetousness, in four books: Epistles, nine in number. *Gennadius* says, he might without offense call *Salvian* a master of Bishops. And among his works reckons many homilies, which were preached by Bishops, not so well qualified to compose for themselves. *Salvian* is a very agreeable writer. He was living, when *Gennadius* wrote his book of Illustrious Men, that is, in 485. as *Tillemont* (d) computes. Other learned men are for a later date of that work of *Gennadius*, thinking it not writ (e) till 494. or thereabout.

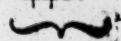
II. *Salvian* seems to have received all the books of the New Testament, which we do.

I. The

libros quatuor. . . Et in morem Graecorum, de principio Genesis usque ad conditionem hominis, compositum versu Exaëmeron librum unum, Homilias Episcopis [vel ad Episcopos] factas multas. . . Vivit usque hodie senectute bona. *Genn. De V. I. cap. 67.*

(d) *Mem. Ec. T. 16. sur Salvien note iv.*

(e) *Vid. Basuag. ann. 494. vi. Pagi. ann. 490. n. xx.*



1. The (*f*) book of the Acts is often, and largely quoted by him. He (*g*) quotes the epistle to the *Hebrews*, as the Apostle *Paul's*. He also quotes the (*b*) epistle of *St. James*, the (*i*) second epistle of *St. Peter*, and (*k*) the book of the *Revelation*.

2. His general divisions of the sacred Scriptures are such as these: First (*l*) the

O 4

Law,

(*f*) Et ideo in Apostolorum Actibus beatissimus Paulus : *In ipso, inquit, et vivimus, et movemur, et sumus. De Gubern. Dei. l. 2. p. 34. Vid. et l. 8. p. 191. Adv. Avarit. l. 3. p. 276. 277. et alibi. Edit. S. Baluz. Parisi. 1669*

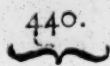
(*g*) Si enim, inquit Apostolus, omnis inobedientia justam accipit mercedis retributionem, quomodo nos effugiemus, si tantam neglexerimus salutem? [*Hebr. ii. 3.*] *Adv. Avar. l. 4. p. 229. Vid. ib. p. 310.*

(*b*) *De Gubernat. Dei. l. 3. p. 60. l. 4. p. 65. Adv. Avar. l. 1. p. 228.*

(*i*) Quod quidem etiam beatus Apostolus Petrus evidenter exposuit, dicens de vitiosis ac tepidis, id est, male viventibus Christianis : *Melius erat illis, non cognoscere veritatem. &c. [2 Pet. ii. 21. 22.] De Gubern. Dei. l. 4. p. 95. Vid. ib. l. i. p. 19. 20.*

(*k*) Unde etiam Salvator in Apocalypsi ad tepidum Christianum ait : *Utinam, aut calidus esses, aut frigidus. Nunc autem quia tepidus es, incipiam te evomere ex ore meo. [Apoc. iii. 15. 16.] De Gub. Dei. l. 4. p. 95. Vid. et Adv. Avar. l. 4. sub fin. p. 310.*

(*l*) Quaeritur forsitan, quae sint bona, quae Deus Christianis hominibus adsignet? Quae, nisi omnia, per quae Christiani sumus? Primum scilicet Legem, deinde Prophetas, tertio Evangelium, quarto Apostolicas lectiones. *De Gubern. Dei. l. 3. p. 45.*



Law, then the Prophets, thirdly the Gospel, fourthly the Apostles. Again: The (*m*) Old and New Testament: the Law, the Prophets, the Apostles, the Gospels: Prophets, (*n*) Apostles, and Gospels: Gospels (*o*) and Apostles, and the like.

3. For which he expresseth the greatest regard. For he considers the Scriptures, as (*p*) dictated by the Spirit of God, as (*q*) containing the revelation of the mind of God

(*m*) Et quidem non quaero, ut cuncta faciat, quae Testamenta duorum temporum jubent. Remitto censuram Legis antiquae. Remitto omnes Prophetarum minas. Remitto etiam quae remitti omnino non possunt, vel Apostolorum librorum severissimam institutionem, vel Evangelicorum voluminum plenam omni perfectionis genere doctrinam. *Ibid.*

(*n*) Talis profecto secta est, quales sectatores sunt. Hoc sunt absque dubio quod docentur. Apparet itaque, et Prophetas quos habent impuritatem docere, et Apostolos quos legunt nefaria sanxisse, et Evangelia, quibus imbuuntur, haec ipsa quae ipsi faciunt praedicare. *De Gubern. l. 4. p. 92.*

(*o*) Evangelia legunt, et impudici sunt. Apostolos audiunt, et inebriantur. *Ib. p. 91.*

(*p*) Loquens in voluminibus suis sermo divinus sic ait. *De Gub. l. 2. p. 31.* Quod ut plenius capias, audi quid in alio Scripturarum loco idem testatur Spiritus Sanctus. *Ibid.* Sicut etiam per divinas literas facer sermo testatus est. *L. 4. in.*

(*q*) Sed tamen cum per Scripturas sacras scire nos quasi de arcano animi ac mentis suae quaedam voluerit Deus noster

God to us : From (*r*) whence, as well as by reason, he proves the doctrine of a Providence, which he is treating of.

A. D.

440.

III. I shall now observe a few select passages.

I. He (*s*) supposeth the number of *five thousand*, mention'd Acts iv. 4. to be additional to the *three thousand* in ch. ii. 41. making in all eight thousand. Nevertheless I do not think that to be the true sense : nor yet, that the number was now *five thousand*, including the *three thousand* converted by *Peter's* first sermon. For many of them had come from divers and remote parts to *Jerusalem*, to be present at the feast of Pentecost :

noster, quia ipsum quodammodo Scripturae sacrae oraculum Dei mens est, quicquid vel agnosci per suos, vel praedicari Deus voluit, non tacebo. *De Gub. l. 3. p. 43.*

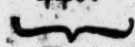
(*r*) Ecce evidenter dicit volumen sacrum, cuncta quotidie nutu divinitatis regi, et incessabiliter a Deo omnia gubernari. *De Gub. l. 2. p. 33.*

Supereſt, ut quia testimoniis sacris, et respici ac regi a Deo omnia jam probavimus. &c. *Ib. p. 35.*

(*s*) Quae fuerit quippe tunc multitudo ecclesiae principalis, ex hoc solo cognosci potest, quod in principiis statim ipsis octo hominum millia biduo ecclesiae accessisse referuntur. *Adv. Avar. l. 3. p. 277.*

A. D.

440.



tecost: and probably, soon after the feast was over, returned to their several countreys, and dwellings. Nor does St. *Luke* say, that now five thousand were *added* to the Apostles, or to the Church. But he says, that at this season *many of them which heard the word, believed, or were converted: and the number of the men was made, ἐγενήθη, five thousand*: With the addition of converts now made, the whole number of believers at *Jerusalem* amounted to five thousand. Many of the first three thousand were dead, or removed. But from time to time new converts had been made, and at this season *many believed*. Whereby the number of believers at *Jerusalem* became *five thousand*.

2. He (*t*) calls *Timothie* Apostle, meaning, undoubtedly, Apostle in a lower sense only, as equivalent to apostolical, or a companion and disciple of Apostles.

3. He (*u*) celebrates the fortitude and patience of the primitive Christians.

4. He

(*t*) Legimus Timotheum Apostolum carne infirmisimum fuisse. *de Gub. l. i. c. 10.*

(*u*) Omittamus ergo illa, quae beatissimus Paulus pertulit, immo quae in libris postea de religione conscriptis omnes admodum Christianos legimus pertulisse: qui ad caelestis regiae januam gradibus poenarum suarum adscendentes, scalas sibi quodammodo de eculeis catastisque fecerunt. *De Gub. l. 3. p. 50.*

4. He (x) insists very much upon the general corruption of manners among Christians in his time, and largely shews, that (y) it is unbecoming the Christian profession, and (z) dishonorable to Christ himself.

5. *Salvian* assures us, that (a) they who were called heretics received the same Scriptures, that

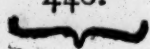
(x) Quotusquisque est, qui non se luto fornicationis involvat? Et quid plura? Grave et luctuosum est, quod dicturus sum. Ipsa Ecclesia, quae in omnibus esse debet placatrix Dei, quid est aliud, quam exacerbatrix Dei! Aut praeter paucissimos quosdam, qui mala fugiunt, quid est aliud pene omnis coetus. Christianorum, quam sentina vitiorum? *De Gub. l. 3. p. 57.*

In hanc enim morum probrositatem prope omnis ecclesiastica plebs redacta est, ut in cuncto populo Christiano genus quoddam sanctitatis sit, minus esse vitiosum. *Ib. p. 58.*

(y) Quo sit, ut etiam nos, qui Christiani esse dicimur, perdamus vim tanti nominis, vitio pravitatis. Nihil enim prodest, nomen habere sanctum sine moribus: quia vita a professione discordans abrogat illustri tituli honorem. *Ib. p. 62.*

(z) De nobis enim dicitur illud, quod supra diximus: Ecce quales sunt, qui Christum colunt. . . . Si enim bona discerent, boni essent. . . . Postremo sancta a Christianis fierent, si Christus sancta docuisset. Aestimari itaque de cultoribus suis potest ille qui colitur. Quomodo enim bonus magister est, cujus tam malos videmus esse discipulos? . . . Vide Christiani quid agant, et evidenter potest de ipso Christo sciri, quid doceat. *De Gub. l. 4. p. 91. 92.*

(a) Eadem enim etiam illos legere quae nos legimus, eosdem apud illos Prophetas Dei, eosdem Apostolos, eosdem Evangelistas esse. *L. 5. p. 99.*



that other Christians did: the same Prophets, the same Apostles, and Evangelists.

6. He says moreover, that (*b*) heretics err innocently, at least sincerely. They believe what they profess to be true. And they think themselves to be orthodox. As they are heretics in our esteem, so are we in theirs. And how they will be treated in the day of judgement, upon account of this their erroneous opinion, the Judge alone knows.

(*b*) Haeretici ergo sunt, sed non scientes. Denique apud nos sunt haeretici, apud se non sunt. Nam in tantum se catholicos esse judicant, ut nos ipsos titulo haereticae appellationis infament. Quod ergo illi nobis sunt, hoc nos illis. Nos eos injuriam divinae generationi facere, certi sumus, quod minorem Patre Filium dicant. Illi nos injuriosos Patri existimant, quia aequales esse credimus. Veritas apud nos est. Sed illi apud se esse praesumunt. . . . Errant ergo: sed bono animo errant, non odio, sed affectu Dei, honorare se Dominum atque amare credentes. . . . Qualiter pro hoc ipso falsae opinionis errore in die judicii puniendi sint, nullus potest scire, nisi judex. *Ib. p. 100.*

C H A P. CXLII.

E U T H A L I U S

Bishop of Sulca in Egypt.

1. **E**UTHALIUS has been already mentioned in this (*a*) work. I must now give a more distinct account of him, and his performances in the service of the gospel: still referring to (*b*) others those, who are desirous of farther information, or who may be willing to compare several accounts together.

A. D.

458.

2. *Eutbalius*, as is supposed, was at first Deacon in the church of *Alexandria*, or some other city in *Egypt*: and afterwards Bishop of *Sulca*, probably, in *Egypt*, though it's situation is not certainly known.

3. In

(a) See Vol. v. p. 333. 334. Vol. viii. p. 249. 251.

(b) Vid. Zaccagn. *Collectan. in Praef. n. xlv.* &c. *Caev. Hist. Lit. Tom. i. Oxon. 1740. Fabr. Bib. Gr. T. 8. p. 367.* &c. *Mill. Proleg. n. 941.* &c. *Wetsten. Proleg. ad N. T. edit. accurat. p. 73. 74. Oudin. de Scr. Ec. T. i. p. 1266.*

A. D.

458.

3. In the year 458. he published an edition of *St. Paul's Epistles*, and afterwards about the year 490. an edition of the *Acts of the Apostles*, and the *seven Catholic Epistles*, having first compared them (c) with the exact copies in the *librarie of Cæsarea in Palestine*.

4. It is generally supposed, that all the books of the *New Testament* were at first writ by the *Apostles* and *Evangelists* in one continued tenour, without any sections or chapters. The most ancient distinction, which we know of, is that of *Eusebe's* canons for the four *Gospels*. In the year (d) 396. some learned Christian, whose name is not known, divided *St. Paul's Epistles* into chapters, or lessons. This is collected from what *Euthalius* says in (e) his prologue to *St. Paul's Epistles*. Those chapters *Euthalius* made use of in his own edition

(c) *Vid. Zacagn. Collectan. p. 513. et conf. hujus operis T. v. p. 334. not. (b).*

(d) *Vid. Zacagn. in Praef. n. xlviii. p. 57.*

(e) Καθ' ἐκάστην δὲ συντόμως ἐπιστολὴν ἐν τοῖς ἐξῆς προτάξει τὴν τῶν κεφαλαίων ἔκθεσιν, ἐν τῶν συμφωτάτων τινὶ καὶ φιλοχρήστῃ πατέρων ἡμῶν πεποιημένην. Οὐ μὲν ἀλλὰ καὶ τὴν τῷ ἀναγνώσει ἀκριβεστάτην τομὴν, τὴν τε τῶν θείων μαρτυριῶν εὐαπόδεκτον εὐρεσιν ἡμεῖς τεχνολογήσαντες ἀνεκεφαλίσάμεθα. *Euthal. Prol. ap. Zac. p. 528. 529. Conf. ib. p. 536. 537.*

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tion of the same Epistles. He added some other lesser sections or subdivisions. He likewise collected all the testimonies or passages, cited by St. *Paul*, from the Old Testament, or from other writings, marking the sections, in which they were to be found. This *Euthabius* did, when a Deacon. Afterwards, when Bishop of *Sulca*, at the desire of *Athanasius*, who was made Bishop of *Alexandria* in 490. he published an edition of the Acts of the Apostles, and the seven Catholic Epistles : now dividing these (*f*) also into lessons, chapters, and verses, which had never been done before : collecting also all the passages of the Old Testament, and other writings, quoted by *Paul* or *Luke* in the Acts, or by other Apostles in the Catholic Epistles. And to the several parts of this work he prefixed a prologue or preface : I mean to St. *Paul's* Epistles, the Acts, and the Catholic Epistles.

5. There are several things in the manuscript copies of *Euthalius*, now extant, which are not certainly known to be his.

At

(*f*) Vid. Prolog. in Act. Ap. ap. Zacagn. p. 405. 409. et Prolog. in Cathol. Ep. p. 477. Vid. et p. 481.

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At (g) the end of his prologue to *St. Paul's* Epistles is a Martyrdom of *Paul*, or a note concerning the time of *St. Paul's* last suffering: which is also in *Oecumenius*, prefixed to his Commentarie upon the Acts of the Apostles. That note, as it seems, was writ by the learned author beforementioned, who first divided *St. Paul's* Epistles into chapters. There are also Arguments prefixed to all *St. Paul's* Epistles, which are not known to be *Euthalius's*, nor the writer's, who first divided those Epistles into chapters. *Zacagni* thinks, they (b) belong to neither: forasmuch as *Euthalius* does not particularly mention them in his account of what that more ancient author had done, nor in the account of his own performance. *Zacagni* therefore concludes, those Arguments were composed by some learned man afterwards. And the transcribers of *Euthalius's* work in after times inserted those Arguments, as an useful improvement of his edition. All those Arguments are likewise in *Oecumenius*. And in

Mill's

(g) *Ap. Zac. Collect. p. 535. 536. Et Conf. Zac. in Praef. n. xlviii. p. 57.*

(b) *Praef. n. l. p. 60.*

Mill's edition of the New Testament they are prefixed to St. *Paul's* Epistles severally, with the name of *Oecumenius*, as author.

6. The Argument (*i*) likewise of the Acts of the Apostles, and the (*k*) Peregrination of St. *Paul* subjoyned to it, and the Arguments of the Catholic Epistles, *Zacagni* does not ascribe to *Euthalius*. He thinks, there (*l*) is no good reason to say, they are his, since *Euthalius* himself is silent about them. The forementioned Argu-

P

ment

(*i*) *Ap. Zac. Coll. p. 421. . . 425.*

(*k*) *Ibid. p. 425. . . 427.*

(*l*) Dubitari tamen potest, an argumentum Actuum Apostolorum, et peregrinationes Pauli Apostoli eidem subjunctae, Euthalii opus existant, quippe quod ipse in fine prologi in Apostolorum Actus nonnulla de Luca Evangelistâ eorundem scriptore posuerit, quae cum argumenti vices supplere possint, parum verisimile est, Euthalium de novo ejusdem libri argumento conscribendo cogitasse. Accedit, quod nunquam asserat Euthalius, se in Novi Testamenti libris, quos illustrandos suscepit, argumenta ulla scripsisse, et quae Pauli epistolis in ejusdem editione praefiguntur, ea alterius Auctoris esse, superius ostensum est. Quamobrem idem prorsus de Actuum Apostolorum et Catholicarum Epistolarum argumentis censendum esse videtur, ea nempe, uti et alia Epistolarum Paulinarum argumenta, post vulgatam Euthalii editionem, ab aliquo pio viro edita, et ab antiquis librariis eidem inserta fuisse, quo suis codicibus majorem existimationem conciliarent.

Zacag. Praef. n. liv. p. 66. Conf. eund. p. 421. not. 4.

ment is in *Oecumenius* also, prefixed to the Acts of the Apostles. And the Peregrination is in *Oecumenius* (*m*) after the Acts, or before the epistle to the *Romans*. The Arguments of the Catholic Epistles are also in *Oecumenius*. And in *Mill's New Testament* they are prefixed to the said Catholic Epistles, with the name of *Oecumenius*.

7. I shall now mention a few observations, and make some extracts.

8. It hence appears, that in the fifth centurie all the seven Catholic Epistles were received at *Alexandria*, and in other parts of *Egypt*.

9. Possibly, we may also hence conclude, that the Revelation was not received there, or at least that it was not publicly read, nor so generally recommended to the use of all Christians, as the other books of the New Testament. For if it had, it might be reasonable to expect, that it should have been now divided into lessons, chapters, and verses.

10. *Euthalius* ascribes the Acts of the Apostles to *Luke*. In his prologue to the

Acts

(*m*) *Oecum. T. i. p. 1923*

Ch.
Acts
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(u) Αντ
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(o) Κα
ib. p.

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Acts he says, " that (n) *Luke* the Evan-
 " gelist, disciple of *Paul*, was a Physician
 " of *Antioch*, and that he wrote two books:
 " one of which, and the first, is that of
 " the Gospel, the other is this book of the
 " Acts of the Apostles: in which he re-
 " lates the ascension of Christ to heaven,
 " the descent of the Holy Ghost upon
 " the holy Apostles, and how the Disci-
 " ples preached the doctrine of Christ,
 " and what miracles they wrought by pray-
 " er and faith in him, and the divine call
 " of *Paul* from heaven, and his Apostle-
 " ship, and successful preaching, and in a
 " word the labours of the Apostles for
 " Christ in the midst of many dangers
 " and difficulties." In the prologue to St.
Paul's Epistles he again calls the Acts (o)
Luke's second book.

11. The prologue to St. *Paul's* Epistles
 contains the historie of *Paul* collected from
 the Acts of the Apostles, and from his
 P 2 Epistles

(n) Αντιοχεὺς γὰρ ἕτος ὑπάρχων τὸ γένος, ἰατρὸς δὲ ἐπιτήμην,
 πρὸς πάυλῃ μαθητευθεὶς, δύο βιβλῆς συνεγράψατο, μίαν μὲν, καὶ
 πρώτην, τὴν τῆ εὐαγγελίας, δευτέραν δὲ ταύτην τὴν περὶ τῶν
 ἀποστολικῶν πράξεων. Ibid. p. 410.

(o) Καὶ λεκῶς ἰστορεῖ ἐν τῇ δευτέρᾳ βιβλῷ ἑαυτῆ. Prol. in *Paul's*
 Ep. ib. p. 517.

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458.

Epistles, chiefly from the former, and then an enumeration of his Epistles, and after that, in the third section, a farther account (*p*) of *St. Paul's* actions in the order of time, partly taken from *Eusebe's* Chronicle and Ecclesiastical Historie. He says, “that beside many other labours in the course of his life to bring men to the practise of virtue *Paul* (*q*) wrote fourteen Epistles, containing instructions for every part of a holy conversation.” He enumerates the Epistles in this order: to the *Romans*, two to the *Corinthians*, to the *Galatians*, to the *Ephesians*, to the *Philippians*, to the *Colossians*, to the *Thessalonians*, to the *Hebrews*, the Epistles to *Timothie*, *Titus*, and *Philemon*.

12. *Euthalius* placeth *Paul's* Epistles, according to the proficiencie which they had made, to whom they were sent, begining with the least perfect, and proceeding to the more perfect. This is evident from several things.

(*p*) Αναγκαῖον δὲ ἡγησάμην ἐν βραχεὶ καὶ τὸν χρόνον ἐπισημειώσασθαι τῇ κηρύγματος πάλυ. κ. λ. *Ib.* p. 529. . . 535. *Et Conf. Oecumen. T. i. p. 193. . . 195.*

(*q*) Ἐτι δὲ καὶ ὅλως διὰ τῆς ὑφῆς τῶν δεκατεσσάρων ἐπιστολῶν τούτων τὴν ὅλην ἀνθρώποις διέγραφε πολιτείαν. *Ib.* p. 523.

things. For he says, the (r) Epistle to the *Romans* is placed first, as containing instructions for those who had yet learned only the first principles of the gospel. This notion appears also in what (s) he says upon the Epistle to the *Ephesians*, the fifth in order. And then he says, that (t) the Epistle to the *Philippians*, the sixth in order, is writ to the faithful, who had made progress, and had brought forth good fruit. And at the end of his enumeration of the fourteen Epistles he expressly says, they (u) are placed according to the order of mens proficiency.

13. I do not think this to be an observation of any importance. But as it is uncommon, I have taken notice of it. And it is very true, that the Apostle *Paul's* Epistles are suited to promote the benefit of Christians of all ranks, and of every degree of

P 3

attain-

(r) Περιέχει ἡ πρὸς ῥωμαίους ἐπιστολὴ κατήχησιν εἰς χριστὸν . . . διὸ πρῶτη τέτακται. Οἷα πρὸς ἀρχὴν ἔχοντας εἰς θεοσέλειαν γραφεῖσα. *Ib.* p. 523.

(s) *Vid.* p. 524.

(t) Ἐκτη τέτακται ἡ πρὸς Φιλιππησίους, κατὰ προσάυξήσιν τοῖς ὁμῶ καὶ καρποφόροις. κ. λ. p. 525. *in.*

(u) Οὕτως ἡ πᾶσα βιβλος περιέχει παιδείον εἶδος πολιτειῶν κατὰ προσάυξήσιν. p. 528.

attainment in religious knowledge and virtue, whether greater or smaller.

14. I choose now to conclude this chapter with (x) *St. Paul's Martyrdom*, before (y) mentioned, drawn up in the year 396, and ascribed to the learned and pious writer, who first divided *St. Paul's Epistles* into chapters or sections. It is to this purpose:
 “ In (z) the time of *Nero Emperour* of the
 “ *Romans*, *Paul* the Apostle having exercised a good exercise, compleated his testimonie [or suffered martyrdom] at *Rome*,
 “ being beheaded with a sword, in the
 “ thirty and sixth year of our Saviour's passion, on the fifth day of the month *Parimus*, according to the *Syro-Macedonians*,
 “ which with the *Egyptians* is the fifth day of *Epiphi*, and with the *Romans*, the
 “ third before the Calends of *July*, [that is, the 25. of *June*.] upon which day the
 “ holy Apostle compleated his testimonie
 “ in the sixty-ninth year of the advent of our

(x) Μαρτύριον Παύλου τῷ Ἀποστόλῃ.

(y) P. 241.

(z) Ἐπὶ νέρωτος τῷ καίσαρος ῥωμαίων ἐμαρτύρησεν αὐτόθι πᾶσι ὁ ἀπόστολος, ξίφει τὴν κεφαλὴν ἀποτμηθεὶς, ἐν τῷ τριακόντῳ καὶ ἑκτῷ ἔτει τῷ σωτηρίου πάθος τὸν καλὸν ἀγῶνα ἀγωνισάμενος, ἐν ῥωμαίῳ κ. λ. *Ap. Zacag. Monum. p. 535. 536.*

“ our Saviour Jesus Christ. The space of
“ time therefore since his martyrdom is
“ three hundred and thirty years to this
“ present Consulship, the fourth of *Arca-*
“ *dus*, and the third of *Honorius*, August
“ Emperours and brothers.” That is, the
year 396. of our Lord’s nativity, according
to the common account.





C H A P. CXLIII.

DIONYSIUS,

Falsly called the AREOPAGITE.

A. D.
490.

I. **T**HAT the books of the Celestial and Ecclesiastical Hierarchie, and other works, with the name of DIONYSIUS the *Areopagite*, are spurious, and were not composed by *Dionysius*, member of the *Athenian* Senate, and disciple of *Paul*, mentioned in the Acts, is now the general opinion of learned men. But all are not agreed about the time, when they were writ.

2. *Daillé*, who examined those writings with great diligence, was of opinion, that (a) they were not published before the beginning

(a) . . . omninoque videri istum, vel quinto praecepiti seculo, vel etiam ineunte sexto vixisse, neque ante annum Christi circiter 520. foetus suos Dionysio immani fraude suppositos edidisse. *De Libris suppositis Dionys. Areop. et h.* nat. l. i. c. 32. p. 184. Genew. 1666.

gining of the sixth centurie, possibly, about the year 520. *Pearson* has since argued, that (b) they were writ about the year 330. *Cave* (c) placeth this author at the year 362, supposing, he might be the elder *Apollinarius*, who flourished about the middle of the fourth centurie. But the opinion of *Daille*, or what is not very different, has generally prevailed. *Samuel Basnage* (d) agrees exactly with him, and confutes *Pearson's* arguments. Nor does *Tillemont* (e) scruple to shew the weaknesse of *Pearson's* reasonings. *Pagi* (f) freely owns, that they were not quoted before the year 532. and were not writ till after the Council

(b) *Vind. Ignat. P. i. cap. 10.*

(c) *H. L. T. i. p. 225.*

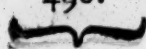
(d) *Ann. 51. a. lx. &c.*

(e) *S. Dionys. P. Areopagite. note 4. Mem. Ec. T. 2.*

(f) . . . cum nec Eusebius, nec Hieronymus, nec Gennadius, nec ullus eorum, qui quinque primis Ecclesiae seculis vivere, mentionem illorum fecerint . . . et anno tantum 532 in Collatione Constantinopoli Catholicos inter et Severianos habita, haeretici aliquid ex Dionysio Areopagita Catholicis objecerint, hique illorum auctoritatem flocci fecerint . . . Quare libri illi post pacem Ecclesiae a Constantino Magno redditam, et post Concilium Chalcedonense, elucubratī ab aliquo Dionysio juniore. *Ann. 834. n. xviii. Conf. ib. Ann. 875. n. xviii. et ann. 107. n. viii.*

A. D.

490.



cil of *Chalcedon*. *Nourri* supposeth, that (g) they were writ between the years 431. and 451. but not made public till some time after. *James Basnage*, whom (b) I transcribe below, says, they were writ in the later part of the fifth, or the beginning of the sixth centurie. So general a concurrence of opinions is there for that time. I refer in the margin (i) to some other writers. *David Blondel* (k) speaks of this author as writing about the year 490. And I place him at that time likewise, to oblige those, who may suppose these works to have

(g) *Nourri App. ad Bib. PP. Diff. x. n. 9. p. 386. Paris. 1694.*

(b) En effet ce fut à la fin du cinquième, ou au commencement du sixième siècle, que parurent les oeuvres de Denys l'Areopagite, qui furent citées la première fois l'an 533. dans la dispute des Acephales. L'auteur, qui a emprunté ce nom, a fait assez obscurément, et à sa manière mystique, le catalogue des livres sacrez. Mais il en dit assez pour faire comprendre, qu'il excluait du Canon tous les livres que les Juifs en ont chassés. *Hist. de l'Eglise l. 8. ch. x. p. 443.*

(i) *Vid. Usser. Diff. de Scriptis Dionysio Areop. suppositis. Ad calcem libri de Scriptur. Sacr. et Vernac. p. 281. Sc. Launc. de duobus Dionysis. Fabr. Bib. Gr. T. v. p. 3. . . 5. Du Pin Bib. des Aut. Ec. T. i. p. 34. . . 38. Affeman. Bib. Or. T. i. p. 451.*

(k) *Des Sibylles. l. 2. ch. 20. p. 219. à Charenton. 1649.*

Ch. cxliiii. *Falsly called the Areopagite.*

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490.

have been writ forty or fifty years before they were taken notice of.

3. All this is said for the sake of a Catalogue (1) of the books of the Old and New Testament, found in the third chapter of this author's Ecclesiastical Hierarchie: but expressed in an obscure and mysterious manner, suited to his usual way of writing.

4. I have put the whole in the margin, for the use of those who read Greek. It is not easie to be translated. But we may make a few remarks. *James Basnage*, in the place above cited, is clearly of opinion, that this writer mentions no books of the Old Testament, but those of the Jewish canon.

(1) Πᾶσα μὲν γὰρ ἱερά καὶ ἀγιογράφος δέλτος ἢ τὴν ἐκ θεῶ τῶν ὄντων γενητὴν ὑπαρξίν τε καὶ διακόσμησιν, ἢ τὴν νομικὴν ἱεραρχίαν καὶ πολιτείαν, ἢ τῶν τῷ θεῷ λόγῳ κληροδοσιῶν διανεμήσεις καὶ κατασχέσεις, ἢ κριτῶν ἱερῶν, ἢ βασιλέων σοφῶν, ἢ ἱερέων ἐνθέων σύνεσιν, ἢ παλαιῶν ἀνδρῶν ἐν ποικιλίᾳ καὶ πλήθει τῶν ἀνιόντων ἀκατάσει-
τον ἐν καρτερίᾳ φιλοσοφίαν, ἢ τῶν πρακτέων σοφᾶς ὑποθήκας, ἢ
θείων ἐρώτων ἄσματα καὶ ἐνθέας εἰκόνας, ἢ τῶν ἐσομένων τὰς ὑπο-
φθιτικὰς προανεξήσεις, ἢ τὰς ἀνδρικὰς ἡσὺ θεουργίας, ἢ τὰς αὐτῶ
μαθητῶν θεοπαράδοτους καὶ θεομιμήτας πολιτείας καὶ ἱεράς διδασ-
καλίας, ἢ τὴν κρυφίαν καὶ μυσικὴν ἐποψίαν τῷ τῶν μαθητῶν ἀγα-
πήτῃ καὶ θεσπεσίᾳ, ἢ τὴν ὑπερκόσμιον ἡσὺ θεολογίαν τοῖς πρὸς
θείωσιν ἐπιτηδείοις ὑφηγήσατο, καὶ ταῖς ἱεραῖς τῶν τελετῶν καὶ θεο-
ειδέσιν ἀναγωγαῖς συνεξήλωσεν. *Dionys. Areop. de Eccles. Hie-
rarch. cap. 3. §. 4. p. 287. 288. Antwerp. 1634.*

canon. It is also plain, that one of those books is the Song of Songs. And *Daille* (*m*) says, he omits no sacred book either of the Old or the New Testament. However, *the beloved disciple* alone is expressly mentioned. It is manifest, that the author received the Revelation. And it is probable, he thought St. *John's* Gospel to be the last written book of the New Testament: it being mentioned last, and next after the book of the Revelation.

(*m*) . . quo loco scripturae, tum veteris tum novae, absolutissimum canonem exhibet, singulaque utriusque volumina recenset non quidem usitatis ac solennibus in Ecclesia nominibus illa nuncupans. (A quo ille ubique, velut a quodam piaculo, diligentissime sibi cavet.) Sed tamen ita perspicue designans ac describens, ut facile sit intelligere, nullum ab eo praetermissum esse divinum librum. *Dall. ubi. supra. l. i. c. 16. p. 101.*

C H A P.



C H A P. CXLIV.

G E N N A D I U S.

1. **G**ENNADIUS, of *Marseilles*, is placed by (a) *Cave* at the year 495. about which time his book of *Illustrious Men* must have been writ. In (b) the last chapter of that book he mentions his own works. The conclusion of which chapter is, "that he had writ a treatise or "treatises, concerning the Millennium, and "concerning the Revelation of the blessed "John, that work, and an Epistle concerning his faith, sent to *Gelasius* Bishop "of *Rome*."

A. D.

494.

2. The

(a) *Vid. Cav. H. L. T. i. et conf. Fabr. ad Gennad. cap. ult. G. J. Voss. de Hist. Lat. l. 2. c. 18. H. Noris. Hist. Pelag. l. 2. c. 16. Du Pin Biblioth. T. 3. P. 2. p. 277.*

(b) Ego Gennadius, Massiliae Presbyter, scripsi adversus omnes haereses libros octo, et adversus Nestorium libros tres, et tractatus de mille annis, et de Apocalypsi beati Johannis, et hoc opus, et Epistolam de fide mea misi ad beatum Gelasium urbis Romae Episcopum. *Gennad. de V. l.*

169. 6.

A. D.

494.

2. The book of *Illustrious Men* is still extant. And I have often referred to it. The Epistle to *Gelasius* concerning his Faith is also generally supposed to be extant, though (c) it now goes by a different title. It is in the Appendix of the eighth tome of the Benedictin edition of *Augustin's* works.

3. But the chief reason of my placing *Gennadius* here is a regard to his Treatises concerning the *Millennium*, and St. *John's* Revelation. Which I suppose to afford a good argument, that he received the Revelation, as a work of St. *John* the Apostle and Evangelist.

(c) De Ecclesiasticis Dogmatibus liber, Gennadio tributus.



C H A P.

C H A P. CXLV.

G E L A S I U S

Bishop of Rome.

I. **G**ELASIUS, an *African*, succeeded *Felix* iii. in the See of *Rome*, in the year 492. A decree in a council of Seventy Bishops, concerning canonical, ecclesiastical, and apocryphal Scriptures, is ascribed to him. The genuineness of which decree is denied, or disputed by (a) *Pearson*, (b) *Carve*, (c) *Samuel*, and (d) *James Basnage*, but vindicated by (e) *Pagi*, and (f) *Jeremiah Jones*. But whereas it has been generally placed at the year 494. *Pagi* says, it was not published before 496. It is not necessary, that I should enter into

A. D.
496.

an

(a) *Vindic. Ep. Ign. P. i. cap. iv.*

(b) *Hist. L. T. i. p. 462. 463.*

(c) *Ann. 496. n. ix x.*

(d) *Hist. de l'Egl. l. 8. c. 8. n. vii. p. 439. 440.*

(e) *Ann. 494. n. ii. . . vi.*

(f) *New and full method. Eccl. vol. i. p. 189. 190.*

an argument about a thing of so late a date. I shall only allege that part of the decree, which relates to the books of the New Testament.

2. After a particular enumeration of the books of the Old Testament follows “ The
“ (g) order of the Scriptures of the New
“ and everlasting Testament. Four books
“ of the Gospels. According to Matthew
“ one

(g) Item ordo scripturarum novi et aeterni testamenti.
Evangeliorum libri quatuor.

Secundum Matthaeum liber unus. Secundum Marcum
liber unus. Secundum Lucam liber unus. Secundum
Joannem liber unus. Actuum Apostolorum liber unus.

Epistolae Pauli apostoli numero xiv.

Ad Romanos epistola una. Ad Corinthios epistolae duae.
Ad Galatas epistola una. Ad Thessalonicenses epistolae
duae. Ad Ephesios epistola una. Ad Philippeneses epistola
una. Ad Colossenses epistola una. Ad Timotheum epis-
tolae duae. Ad Titum epistola una. Ad Philemonem
epistola una. Ad Hebraeos epistola una.

Item Apocalypsis Joannis liber unus.

Item Canonicae epistolae numero septem.

Jacobi apostoli epistola una. Petri apostoli epistolae
duae. Joannis apostoli epistolae tres. Judae zelotis apos-
toli epistola una.

Post propheticas, evangelicas, atque apostolicas scrip-
turas, quibus ecclesia catholica per gratiam Dei funda-
ta est, illud etiam intimandum putamus : &c. *Concilium
Roman. quo a lxx. episcopis libri sacri et authentici ab apocry-
phis sunt discreti, sub Gelasio. Ap. Labb. Conc. T. i. p.
1260. 1261.*

" one book. According to Mark one book.
 " According to Luke one book. Accord-
 " ing to John one book. One book of the
 " Acts of the Apostles. The Epistles of
 " the apostle Paul fourteen. To the Ro-
 " mans one epistle. To the Corinthians
 " two epistles. To the Galatians one epis-
 " tle. To the Thessalonians two epistles.
 " To the Ephesians one epistle. To the
 " Philippians one epistle. To the Colossi-
 " ans one epistle. To Timothie two epis-
 " tles. To Titus one epistle. To Phile-
 " mon one epistle. To the Hebrews one
 " epistle. Likewise the Revelation of John
 " one book. Likewise the seven canonical
 " epistles. One epistle of the Apostle
 " James. Two epistles of the Apostle Pe-
 " ter. Three epistles of the Apostle John.
 " One epistle of the Apostle Judas zelotes."

And it is added, " that upon the prophe-
 " tical, evangelical, and apostolical scrip-
 " tures, the catholic church is built by the
 " grace of God."

3. The reader will observe the order, in
 which the books are placed. It deserves
 also to be observed, I think, that whoever
 were the authors of this catalogue of books

A. D.

496.

of Scripture, they received none for authentic and canonical, or the rule of faith, but such as were written by Apostles, or supposed to be written by Apostles, except the Gospels according to *Mark* and *Luke*, and the Acts of the Apostles.

4. Beside these, many (*b*) ecclesiastical writings are mentioned, which are allowed to be made use of. After which follows (*i*) a long catalogue of apocryphal books, which are mentioned, and rejected. Many of which have been properly taken notice of in several parts of this work: though without particular references to this decree, which being so late in time was not necessary. And would have rendered this work tedious and prolix beyond my intention.

(*b*) Et quamvis aliud fundamentum nullus possit ponere, praeter id quod positum est, quī est Christus Jesus, tamen ad aedificationem nostram eadem sancta Romana ecclesia post illas veteris vel novi testamenti, quas regulariter suscipimus, etiam has suscipi non prohibet. *Ib.* p. 1262.

(*i*) Notitia librorum apocryphorum, qui non recipiuntur. *Ib.* p. 1264.

C H A P

C H A P. CXLVI.

A N D R E W

Bishop of Cesarea in Cappadocia.

1. **A**NDREW, Bishop of *Cesarea* in *Cappadocia*, is placed by *Cave* (a) at the year 500. though his exact time is not certainly known. He wrote (b) a Commentarie upon the book of the Revelation, of which some notice must be taken by us.

A. D.

500.

2. In the preface to his work he says, he (c) needs not to enlarge in proving the inspiration of this book, since many ancients have bore testimonie to it's authority: as

Q 2

Gre-

(a) . . vixisse videtur circa exitum seculi istius, ac clausisse anno 500. Incerta enim prorsus illius aetas. Nec ulla ejus apud veteres mentio. *Hist. Lit. T. i. p. 467. Conf. Fabr. Bib. Gr. T. 7. p. 791.*

(b) *Ad fin. S. Chrysost. Comment. in Johann. ed. Morell. T. 8.*

(c) *Vid. Prooem. p. 3.*

A. D. 500. *Gregorie the Divine, Cyril, [of Alexandria] Papias, Irenaeus, Methodius, and Hippolytus.*

3. *Andrew* divided the book of the Revelation into 24 larger, and 72 smaller sections. This he takes notice of (*d*) in his preface. And *Arethas* who also afterwards wrote a Commentarie upon this book mentions it particularly in his (*e*) preface. *Mill* says, that *Andrew* herein imitated *Euthalius*, who had done the like for some other parts of the New Testament. I place *Mill*'s account of this matter below (*f*) at length.

4. Upon

(*d*) Διελόντις τὴν παρεῖσαν περὶ μαρτυρίαν εἰς λόγους καὶ κεφάλαια, διὰ τὴν τριμῆν τῶν καὶ περὶ οὐρανίων ὑπόστασιν, σώματος καὶ ψυχῆς καὶ πνεύματος. P. 3. B.

(*e*) Vid. *Areth.* ad calc. T. 2. *Comment.* Oecum. p. 640.

(*f*) Andreas Caesareae Cappadocum Episcopus, sub finem seculi hujus quinti, Apocalypseos librum, a se Commentario illustratum partitus est, ad exemplum Euthalii, in sectiones majores et minores, seu in λόγους et κεφάλαια. Λόγοι majores quaedam portiones erant, Euthalianis *Lectionibus* haud multo absimiles. Hujusmodi autem notavit Andreas xxiv pro numero viginti quatuor Seniorum, circa thronum sedentium . . . Κεφάλαια vero, sive segmenta minora constituit ad numeram, uti dicit, partium, sc. corporis, animae, et spiritus, ex quibus constabant Seniores, ter viginti quatuor, seu lxxii appposito etiam cuique Capitulo lemme quodam, materiam, quae in eo tractatur, paucis indicante. *Mill.* Proleg. n. 908.

4. Upon Rev. i. 9. he observes, that (*g*) *John* had been condemned to live in the island *Patmos*. But he does not say when, nor by whom.

5. He seems to suppose, that (*b*) *St. John's Gospel* was writ before the Revelation.

6. Upon Rev. iv. 7. he mentions (*i*) the symbols of the four Evangelists. The lion represents *John*, the calf *Luke*, the eagle *Mark*, the man *Matthew*.

7. It is almost needless to observe, that (*k*) he elsewhere also speaks of four Gospels only.

8. The (*l*) Acts of the Apostles are distinctly quoted by him.

Q 3

9. The

(*g*) P. 8. B.

(*b*) Επειπερ εν τῷ κατ' αὐτὸν εὐαγγελίῳ τοῖς ἱψηλοῖς καὶ θεοπρεσίῃσιν ὑπὲρ πάντας ἐνδιέτρεψε κριταῦθα δὲ. κ. λ. P. 4. B.

(*i*) . . . εἴτε τὰς ἀρετὰς τὰς τέσσαρας, καὶ τὰ τέσσαρα εὐαγγέλια, ὡς ἑτέροις καλῶς ἔχει λογιζαί· τῷ μὲν λέοντος δηλῶντος τὴν ἀνδρείαν, καὶ τὸ κατὰ ἰωάννην εὐαγγέλιον. κ. λ. P. 25. B. C.

(*k*) . . . καὶ τὴν τῶν τεσσάρων εὐαγγελίων ἐπιτομὴν εἰς τὰ τέσσαρα τῆς γῆς πέρατα. P. 131. B.

(*l*) . . . εἰ δὲ τῷ δημηγορεῖν τῷ παιδὶ, τῇ ἡλικίᾳ, πρέξουσιν. P. 7. A.

9. The epistle of (*m*) *James*, and the (*n*) first and second (*o*) of *Peter*, are expressly quoted by him. And from the quotation of the first epistle it appears, that *Andrew* supposed *Peter* by *Babylon* at the end of that epistle to mean *Rome*.

10. There can be no question made, but he received all the books of the New Testament, which we do.

11. There are in this work traces of the ancient interpretations of divers texts of the Revelation.

12. The (*p*) explications of the seals, in the sixth chapter, deserve to be taken notice of.

13. Of the sixth seal. ch. vi. 12. 13. he says: Some (*q*) understood all those things

to

(*m*) . . ὃ δὲ ἔργον ἠττήθησαν, τότε δαλόμενοι, ὡς φησιν ὁ μέγας ἰάκωβος. P. 73. A.

(*n*) Καὶ ἡ πρεσβυτέρα δὲ ῥώμη βαβυλὼν ἐν τῇ ἐπιστολῇ πέτρας περι-
σχυροῦνται. P. 98. E.

(*o*) . . . ἡ τὸν ὑπὸ τῷ μακαρίῳ πέτρῳ λεχθέντα φωσφόρον, ἐν
ταῖς καρδίαις τῶν πιστῶν ἀνατίλλοντα, τὸν χρυσοῦ φωτισμὸν δηλαδὴ.
P. 17. A.

(*p*) P. 29. 30.

(*q*) Καὶ ταῦτά τινες εἰς τὴν ἐπὶ οὐρασιαν βασιλείαν πολιτείαν
ἐξέλαβον ἅπαντα, τῶν ἐρημένων ἵκασιν τροπολογήσαντες. P. 34.
C. D.

Ch. cXLvi. of *Cesarea in Cappadocia*.

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to be said figuratively of the siege of *Jerusalem* by *Vespasian*.

A. D.

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14. Upon ch. vii. 1. he says: Some (r) understood those expressions of the calamities brought upon the Jewish people by the *Romans*: and said, that by *the four angels standing upon the four corners of the earth* is intimated, that the Jewish people should find no way to escape the divine vengeance, either by sea, or land, or any other way.

15. Upon ch. vii. 3. saying: *Hurt not the earth, . . . till we have sealed the servants of our God in their foreheads*, and what follows, he says: Some (s) have understood that section, as relating to the wonderful escape and preservation of the Jewish believers, when *Jerusalem* was besieged by the *Romans*.

Q 4

mans.

(r) Εἰ καὶ τὰυτα τισὶν ὑπὸ ῥωμαίων πάλαι τοῖς ἰουδαίοις γεγενῆσθαι ἐξείληπται, τῶν τισσάρων ἀγγέλων δηλὸν αὐτοῖς νομισθέντων τὸ ἰσχύει γῆς, ἰσχύει θαλάσσης, τῶν τὴν ὀργὴν πειρωμένων διαδιδρασκεῖν ἄφυκτον. P. 37. B.

(s) Τὸτο δὲ εἰ καὶ μερικῶς πάλαι γέγνηται, τῶν τῷ χριστῷ πιστευούτων τὴν τῆς ἱερουσαλὴμ ὑπὸ ῥωμαίων ἐκπεφευγόντων πόρθησιν, εἰς πολλὰς τελευτῶν μυριάδας, κατὰ τὸν μέγαν ἰάκωβον, τὸν τῷ μακαρίῳ παύλῳ τὸ πλῆθος αὐτῶν ἐμφάνοντα· ἀλλ' ἔν, κ. λ. P. 37. 38.

mans. And they were confirmed in that interpretation by what *James* said to *Paul* Acts xxi. 20. *Thou seest, brother, how many thousands of Jews there are which believe.*

16. Upon ch. xx. 1. 2. 3. Here *Andrew* describes the weakening of the power of the Devil by means of our Lord's death. " Hereby (*t*) as by a stronger, he who " seemed to be strong was despoiled: We, " who were his prey, were delivered, and " he was *cast into the bottomless pit*. That " he was bound, and his power weakened, " is apparent from the overthrow of idolatry, " and the demolition of idolatrous " temples, and the ceasing of sacrifices, " which were wont to be offered to demons. The *great chain*, in the angel's " hand, is an expression, accommodated to " our apprehensions, denoting a restraint of " the Devil's power and wickedness. " Whether the *thousand years* here spoken " of denote exactly that term, or only a " long duration, God only knows. But " it would be requisite, that the gospel " should be preached for many years, be- " fore

Ch. cxlvi. of *Cesarea in Cappadocia*.

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A. D.

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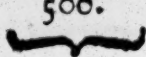
“ fore the seeds of religion and virtue could
“ be sown, and take firm root throughout
“ the whole world.”

17. Afterwards. Upon ch. xx. 7. “ Some
“ (u) confine the above mentioned *thousand*
“ years to the short period of our Lord’s
“ ministrie, from his baptism to his ascen-
“ sion to heaven, being no more than three
“ years, or three years and a half. Others
“ think, that after the completion of six
“ thousand years shall be the first resurrec-
“ tion from the dead, which is to be pecu-
“ liar to the saints alone : Who are to be
“ raised up, that they may dwell again on
“ this earth, where they had given proofs
“ of patience and fortitude, and that they
“ may live here a thousand years in honour
“ and plenty. After which will be the
“ general resurrection of good and bad.
“ But the Church receives neither of those
“ interpretations. For we remember what
“ our Lord said to the Sadducees, that the
“ righteous shall be as the *angels which are*
“ *in heaven*. [Mark xii. 25.] : as also the
“ words of *Paul*, who says : *the kingdom of*
“ *God*

(u) P. 120. E. 121. A.

A. D.

500.



" *God is not meat and drink.* [Rom. xiv.

" 17.] *By the thousand years* therefore we

" understand (x) the time of the preach-

" ing the gospel : " or the time of the gospel

dispensation.

(x) ἡ . . . τὸν τῷ εὐαγγελικῷ κηρύγματι χρόνον τῆς χριστιανικῆς
ἐξαλάφωσης. P. 121. A. B.



C H A P.



C H A P. CXLVII.

*The ALEXANDRIAN Manuscript, and
divers Stichometries.*

- I. *The Alexandrian Manuscript.* II. *The
Stichometrie of Nicephorus.* III. *A Sti-
chometrie from Cotelarius.* IV. *Another
Stichometrie from the same.*

I NEED not here give a particular
account of the celebrated ALEXAN-
DRIAN Manuscript, preserved in the King's
Librarie: that having been already done
by (a) several, especially by (b) Dr. Grabe.
It consists of four volumes (c) in quarto.
Three

*The
Alexandri-
an Manu-
script.*

(a) *Vid. Mill. Prolegom. in N. T. n. 1338 . . . 1340.*
Wetsten. Prolegom. ad accurat. N. T. edition. p. 9. . . II. et
Prolegom. ad. N. T. p. 8. &c.

(b) *I. E. Grab. Prolegom. ad Septuagint. Interpr. T. i.*
cap. i.

(c) *Mr. Wetstein says in folio. Codex est Veteris Novi-
que Testamenti Graecus membranaceus in folio. Singu-
lae*

The ALEXANDRIAN Manuscript, Book I.

Three of which contain the Scriptures of the Old Testament in the Greek version of the Seventy, and the fourth the Scriptures of the New Testament, but not quite compleat.

The Contents of the several volumes are prefixed to the first volume, and (d) writ with the same hand, that wrote the rest. These contents of the *Alexandrian Manuscript* were published long ago by (e) Bp. *Beveridge*. I shall transcribe them, as they are published (f) by Dr. *Grabe* in his *Prolegomena* to the first volume of his edition
of

lae paginae duas exhibent columnas, quarum singulae quinquagenis circiter constant lineis. *Wetsten. Prolegom. ad N. T. p. 8.* Most others say in quarto. *Biblia Graeca*, literis majusculis exarata, 4 tomis qto scripta saeculo iv. vel v. *Cass. Catal. MSS. Bib. Reg. p. 5.* If it be reckoned a quarto, it is of a large form. But the volumes are not very thick.

(d) See below note (f)

(e) *Codex Canon Ecc. Prim. Vindicat. l. 2. c. 9. n. xii. ap. Patr. Apostol. T. 2.*

(f) Appellat [Cyrillus Patriarcha] Codicem istum *Scripturae Novi et Veteris Testamenti*, quoniam utriusque Libri Canonici, ac hujus Apocryphi quoque eo continentur: uti patet ex Indice, quem ipsa Librarii manus eidem Codici praefixit: quemque hic verbatim, additis solum accentibus et spiritibus, quibus ille caret, describam. *I. E. Grabe Prolegom. cap. i. n. 2. Notitia Codicis Alexandrini.*

(g)
(b)
(i)
(k)
(l)

Ch. cXLvii. *and divers Stichometries.*

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of the Seventy. Referring also to Mr. Cas-
ley's Catalogue of the Manuscripts of the
King's Librarie.

They are thus :

Genesis. (*g*)

Exodus. (*b*)

Leviticus.

Numbers.

Deuteronomie.

Joshua the son of Nun.

The Judges.

Ruth.

Together eight books. (*i*)

The first book of the Kingdoms. (*k*)

The second book of the Kingdoms.

The third book of the Kingdoms.

The fourth book of the Kingdoms.

The first book of the Remains.

The second book of the Remains.

Together six books. (*l*)

Sixteen

(*g*) Γένεσις κόσμου.

(*b*) Ἐξοδος Αἰγύπτου.

(*i*) Ὅμῃ βιβλία η.

(*k*) Βασιλειῶν .α

(*l*) Ὅμῃ βιβλία ς.

Sixteen Prophets. (m.)

Hosea. 1.

Amos. 2.

Micah. 3.

Joel. 4.

Obadiah. 5.

Jonah. 6.

Nahum. 7.

Ambacum. 8.

Zephaniah. 9.

Haggai. 10.

Zachariah. 11.

Malachi. 12.

Isaiah. 13.

Jeremiah. 14. (n)

Ezekiel. 15.

Daniel. 16.

Esther.

Tobit.

Judith.

The

(m) Προφῆται 15.

(n) Huic subnectuntur, licet in Indice haud nominentur,
 Βαρεχ, Θρηνοί, et Επιστολή Ιερεμίας, quae est 6. caput Baruchi,
Grabe. ibid.

The first book of Ezra the (o) Priest.

(p)

The second book of Ezra the Priest.

The first book of Maccabees. (q)

The second book of Maccabees.

The third book of Maccabees.

The fourth book of Maccabees.

The Psalter with Odes. [or hymns.] (r)

Job.

The Proverbs.

The Ecclesiastes.

The Canticles. (s)

Wisdom. (t)

The Wisdom of Jesus the son of Sirach †

The New Testament.

Four Gospels.

According to Matthew. (u)

Accord-

(o) Ἑσζρας α̃ ἱερέως.

(p) Ἑσζρας β̃ est liber 1. Esdrae Apocryphus. Ἑσζρας γ̃ est liber 1. Esdrae Canonicus. Atque huic subnexi sunt, quamvis in Indice non designati, Λόγοι Νεεμῖα. *Grabe ibid.*

(q) Μακκαβαίων λόγος α̃.

(r) Ψαλτήριον μετ' ᾠδῶν.

(s) Ἀσματα ἀσμάτων.

(t) Σοφία ἡ πανάρετος.

† Σοφία ἰησοῦ υἱοῦ σιράχ.

(u) Amisſis viginti quinque circiter foliis, vigefimum ſextum

According to Mark

According to Luke

According to John.

The Acts of the Apostles.

Seven Catholic (x) Epistles. (y)

Fourteen Epistles of (z) Paul. (a)

The Revelation of John.

The first Epistle of Clement.

The second Epistle of Clement.

Together * Books.

Psalms of Solomon. (b)

Let us now make some observations.

1. This manuscript, as is allowed by all, is of great value, and high antiquity : though there is some difference among learned men

in

tum ab istis incipit verbis. Matth. xxv. 6. Εξέρχεται ἡ ἀπώτασσω αὐτῶ. *Grabe. ibid.*

(x) Καθολικαὶ ζ.

(y) Ibi incipit Epistola Jacobi, quam sequuntur duae Petri, tres Joannis, et una Judae. *Grabe.*

(z) Επιστολαὶ Παύλου ιδ.

(a) Epistolae Pauli eodem locatae sunt ordine, quo in nostris Biblicorum editionibus : nisi quod Epistola ad Hebraeos proxime sequatur duas ad Thessalonicenses. *Grabe.*

* *The figures are wanting in the manuscript.*

(b) Hos Adversariis sacris de la Cerda subnexos legere est : quippe a Codice nostro abscissi vel deperditi sunt. *Grabe.*

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Codex

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(e) Pro

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in their computations of it's age. *Grabe* (*c*) thinks it might be writ before the end of the fourth centurie. Others are of opinion, that (*d*) it was not writ till near the end of the fifth centurie.

2. This (*e*) manuscript has some relation to the church of *Alexandria*. For it was brought from that city by *Cyril Lucaris* Patriarch of *Alexandria*, when he remo-

R

ved

(*c*) Haud diu igitur ante annum 396. exaratus videtur Codex Alexandrinus, aut saltem paulo post, cum facta Epistolarum Paulinarum divisio in κεφαλαια nondum in publicam prodisset, aut satis innotuisset. Cum igitur et Codicis nostri et Theclae aetas in eandem exeuntis seculi iv. periodum incidant, traditio ante dicta vero videtur simillima. *Grabe ib. §. 5.*

(*d*) Accedo igitur sententiae Casimiri Oudini, qui ex canonibus diurnis nocturnisque in hoc codice annotatis iudicavit, codicem hunc in usum monasterii Acoemitarum, adeoque a monacho Acoemita exaratum fuisse. *J. J. Wetsten. Proleg. ad N. T. Gr. p. 10.* Si codex noster ab Acoemita scriptus est, uti diximus, non potest seculo quinto esse vetustior. Acoemitarum enim institutum auctorem habuit Marcellum Apamiensem, vel potius Alexandrum ejus successorem, qui floruit A. C. 420. teste du Cange in Glossario. . . . Existimo igitur, tempus, quo codex iste scriptus est, incidere in finem seculi quinti, quae etiam Millii est sententia. *Prol. 1338. Id. ib. p. 11.*

(*e*) Prop. xiv. Nonnulla in se continet Codex Alexandrinus, quae ad Ecclesiam Alexandrinam respiciunt. Veritas hujus assertionis probatur 1. ex epistola Athanasii. 2.

ex

The ALEXANDRIAN Manuscript, Book I. ved to the Patriarchate of *Constantinople*. And when he made a present of it to Sir *Thomas Roë* the British Ambassadour at *Constantinople*, about the year 1628. to be brought over hither as a present to the King, he affixed to it a short memorandum to this purpose: “ This (f) book of the Scripture of the New and Old Testament, as we have received by tradition, was written by *Thecla*, a noble *Egyptian* woman, about thirteen hundred years ago, not long after the Council of *Nice*.” Another argument of it’s being writ at *Alexandria* is, that (g) to the book of *Psalms* is prefixed the

ex Hypothesibus Eusebii. 3. ex Canonibus Psalmorum. 4. ex Canticis annexis. 5. ex tertio Maccabaeorum libro. 6. ex Psalmis Salomonis. 7. ex traditione Ecclesiae Alexandriae. *Prolegom. ad Tom. 2. Septuag. ex edit. Grabe. §. 47. &c.*

(f) . . . addita scheda, quâ brevem dicti codicis notitiam propria manu tradidit sequentibus verbis: “ Liber iste Scripturae Sacrae N. et V. Testamenti, prout ex traditione habemus, est scriptus manu Theclae, nobilis feminae Aegyptiae, ante mille et trecentos annos circiter, paulo post Concilium Nicenum. Nomen Theclae in fine libri erat exaratum. . . . Extinctum ergo et est Theclae nomen et laceratum. Sed memoria et traditio recens observatur. *Apud. Grabe Prolegom. i. §. 1.*

(g) Psalmis Davidis praefixa sunt a p. 523. usque 533 *Athanasii Epistola ad Marcellinum de libro Psalmorum*

Eusebii

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Tom. i. §.
(b) Pri
J. J. Wet
(i) Vid.

the epistle of *Athanasius* to *Marcellinus* concerning the Psalter. And I think, it may be reckoned an argument of the same thing, that this manuscript has in it the book of the Revelation. Which we can perceive to have been received by the church of *Alexandria* in the fourth, fifth, and sixth, and following centuries: whilst it was rejected by the *Syrians*, and little regarded by many other Christians in the East. To which might be added the neatness of the writing, in which (*b*) the *Alexandrians* are supposed to have excelled. It seems to me therefore somewhat strange, that Dr. *Grabe* should have taken a great deal of pains to prove, that (*i*) this manuscript was writ by *Thecla*, Governesse of a monasterie of women at *Seleucia*, in *Cappadocia*, or thereabout.

I shall say nothing more about the manuscript itself. I now proceed to observe upon the just transcribed catalogue of books of Scripture contained in it.

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3. It

Eusebii Hypotheses in Psalmos. &c. Grabe Prolegom. ad Tom. i. §. 2.

(*b*) *Primo figura literarum est elegans et Alexandrina. J. J. Wetsten. Proleg. ad N. T. Gr. T. i. p. 11. in.*

(*i*) *Vid. Prolegom. in Tom. i. §. 4.*

3. It is a full catalogue of canonical books. For in the Old Testament are expressly mentioned *Ruth* and *Esther*. In the New fourteen Epistles of St. *Paul*, seven Catholic Epistles, and St. *John's* Revelation, as well as others, which were universally received.

4. Concerning the order of the books, about which a great deal may be seen in (k) *Grabe*, I observe these few particulars only. The twelve lesser Prophets are here reckoned in a different order from that now common with us, agreeably to the Hebrews. And (l) from *Jerome* we learn, that in his time these Prophets were placed differently in the Hebrew Bibles and the Version of the Seventy. The order of this manuscript is exactly the same, which he

says

(k) *Prolegom. ad Tom. i. §. 3.*

(l) Non idem ordo est duodecim Prophetarum apud Septuaginta Interpretes, qui in Hebraica veritate retinetur. Illi enim ponunt secundum Amos, tertium Michaeam, quartum Joël, quintum Abdiam, sextum Jonam, septimum Naüm, octavum Abakuk, nonum Sophoniam, decimum Aggaeum, undecimum Zachariam, duodecimum Malachiam. Hebraei autem post Osee, qui apud utrosque primus est, secundum legunt Joël, tertium Amos, quartum Abdiam, quintum Jonam, sextum Michaeam, septimum Naüm, octavum Abakuk, nonum Sophoniam, decimum Aggaeum, undecimum Zachariam, duodecimum, qui et altimus est, Malachiam. *Pr. Comment. in Joel. T. 3. p. 1335.*

says was then observed in the editions of the Septuagint Version. The order of St. Paul's Epistles, as we learn from *Grabe*, is the same as ours, except that the epistle to the *Hebrews* is placed next after the two Epistles to the *Thessalonians*. The order of the Catholic Epistles is the same with that now in use: The Epistle of *James*, the two Epistles of *Peter*, the three Epistles of *John*, and the Epistle of *Jude*. Moreover it might be agreeable to some of my readers to compare this catalogue with that of the Festal Epistle of *Athanasius*, formerly (m) transcribed by us at length. The two catalogues very much agree from the beginning to the books of the Chronicles inclusive. In both the Lesser Prophets are placed before the four other. And in the Festal epistle, as well as here, the Catholic Epistles follow next after the Acts of the Apostles, and precede St. Paul's Epistles. And St. Paul's Epistles are there in the same order, as here. Finally both have the Revelation. It may be also worth observing, that St. Paul's Epistles have likewise the same order, (that is, the epistle to the *Hebrews* is placed before those to *Timothie*, *Titus*,

R 3

and

(m) See Vol. 8. p. 226. 227.

The ALEXANDRIAN Manuscript, Book I.
and *Philemon*) in † *Euthalius*, an *Egyptian*
Bishop, and well acquainted with *Atha-*
nasius, who was Bishop of *Alexandria* about
490. The same order of *Paul's* Epistles is
in *Cosmas* of *Alexandria*, to be alleged here-
after.

5. This manuscript contains a great num-
ber of books, which are not now reckoned
canonical. As I have often spoken of this
matter in several places, a great deal needs not
to be said here. But probably all the books
here mentioned, and writ out in these vo-
lumes, were not reckoned to be of equal
authority. It may be supposed, that they
were all read sometimes in the assemblies
of Christians, in the city or countrey, where
this truly noble manuscript was writ. Ne-
vertheless, it would be unreasonable to think,
that they were esteemed of authority, and
decisive in any doctrines of religion. That
would be contrarie to the sentiments of an-
cient Christian writers in general, and par-
ticularly of (n) *Athanasius* in his Festal Epi-
stle, and of the (o) Synopsis sometimes as-
cribed to him, and probably writ by an *A-*
lexandrian.

II. In

† See in this vol. ch. cxlii. p. 212.

(n) See Vol. 8. p. 228. . . 230.

(o) Ibid. p. 242. . . 248.

Ch. c

II

the S
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(p) A
graphia
dem in
Chrono
triae.

(q) A
quod a
H. L. S

(r) N
Ignatii
bros en
Athana
in notis

N I C E P H O R U S.

II. In the next place I shall put down the Stichometrie of NICEPHORUS, Patriarch of *Constantinople*, who flourished in the begining of the ninth centurie. Some have disputed the genuinnesse of this Catalogue, *Pearson* (*p*) in particular: who supposeth it the work of an unknown person, though it be found subjoyned to the Chronographie of *Nicephorus*. But generally it is allowed. *Cave* says, if (*q*) it is not *Nicephorus's*, it must have been composed by some other Greek about the same time, because it was translated into Latin by *Anastasius Bibliothecarius*, in *Italie*, who flourished about 870. *Fabricius* (*r*) thinks it to be *Nicephorus's*, or a more ancient writer's.

R 4

Nor

(*p*) At quomodo, quaeso Stichometria pars est Chronographiae, quae ab ea toto coelo distat? Assuta est illi quidem in Codicibus Graecis. Sed non magis ipsa pars est Chronographiae, quam Chronographia pars est Stichometriae. *Vindic. Ignat. P. i. c. 4. p. 272. b.*

(*q*) Auctoris tamen esse Nicephoro coevi vel inde patet, quod ab Anastasio Romano in linguam Latinam versa sit. *H. L. T. 2. p. 5.*

(*r*) Nicephori esse negat idem Pearsonius in Vindiciis Ignatii. Er sane videtur Nicephoro antiquior esse. Libros enim recenset eodem ordine, quo in calce Synopseos Athanasianae leguntur. *Fabric. Cod. Apocr. N. T. p. 143. in notis. Conf. ejusd. Bib. Gr. T. 13. p. 844.*

A. D.
806.

Nor do I perceive (s) *Mill* to hesitate about it's genuinnesse.

A Stichometrie is a Catalogue of books of sacred Scripture, to which is added the number of the verses, which each book contains. This Stichometrie contains a Catalogue of the books of the Old and New Testament. I propose to transcribe the whole, omitting only the numbers of verses, which are oftentimes faulty, and are not material at present. There are many editions (t) of this Stichometrie, beside that (u) at the end of the Chronographie of it's supposed author. I shall follow the edition of *Montfaucon*, which (x) he has lately published as more exact than most others: observing perhaps in some places the different readings of some other editions.

“ The (y) Divine Scriptures, which are
“ received by the Church, and reckoned
“ canonical, and their Stichometrie, are
“ thus: Genesis, Exodus, Leviticus, Num-
“ bers,

(s) *Vid. Prolegom. p. 1030. 1031.*

(t) *Vid. Fabric. et Mill. ubi supra.*

(u) *Apud Jos. Scalig. Thesaur. Temporum. p. 312.*

(x) *Vid. Bib. Coislin. p. 204. 205.*

(y) Καὶ ἔσαι εἰς θεῶν γραφαὶ ἐκκλησιαζόμεναι καὶ πεκα-
νομένηαι, καὶ ἡ τῶν στιχομετρία, ἔτω. *Ibid.*

“ bers, Deuteronomie, Joshua, Judges and
 “ Ruth, the first and second book of the
 “ Kingdoms, the third and fourth book of
 “ the Kingdoms, the first and second of
 “ the Remains, Ezra first and second, the
 “ (x) book of Psalms, the Proverbs of So-
 “ lomon, Ecclesiastes, the Song of Songs,
 “ Job, Isaiah the Prophet, Jeremiah the
 “ Prophet, Baruch, Ezekiel, Daniel, the
 “ Twelve Prophets. All (a) together the
 “ books of the Old Testament are 22.”

“ The (b) Scriptures of the New Testa-
 “ ment are these: The Gospel according
 “ to Matthew, the Gospel according to
 “ Mark, the Gospel according to Luke,
 “ the Gospel according to John, the Acts
 “ of the Apostles, fourteen Epistles of Paul,
 “ seven Catholic Epistles, one of James,
 “ two of Peter, three of John, one of Jude.
 “ All (c) together the books of the New
 “ Testament are 26.

“ The (d) contradicted are these: Three
 “ books

(x) Βίβλος ψαλμῶν.

(a) Ὅμῃ τῆς παλαιᾶς διαθήκης βιβλία. κς.

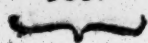
(b) Τῆς νέας διαθήκης.

(c) Ὅμῃ τῆς νέας διαθήκης βιβλοι κς.

(d) Καὶ ὅσα ἀντιλέγονται ταῦτά ἐσιν. Montf. Καὶ ὅσαι
 ἀντιλέγονται αὗται ἐσιν τῆς παλαιᾶς Scalig.

A. D.

806.



“ books of the Maccabees, the Wisdom of
 “ Solomon, the Wisdom of Jesus the son
 “ of Sirach, Psalms and Odes of Solomon,
 “ Esther, Judith, Susanna, Tobit, called
 “ also Tobias.

“ The (*e*) contradicted books of the New
 “ Testament are these : Enoch, the Patri-
 “ archs, the Prayer of Joseph, the Testa-
 “ ment of Moses, the Assumption of Moses,
 “ Abraham, Eldad and Modad, Elias the
 “ Prophet, Zephaniah the Prophet, Zacha-
 “ rie the father of John the Baptist, Baruch,
 “ (*f*) Habakuk, Ezekiel, and Daniel, fals-
 “ ly inscribed.”

“ Apocryphal (*g*) books of the New
 “ Testament are these. The (*b*) Circuits
 “ [or *Itinerarie*] of Peter, the Circuit of
 “ John, the Circuit of Thomas, the (*i*) Re-
 “ velation of John, the Doctrine of the A-
 “ postles, Clement (*k*) his first and second,
 “ [Epistle] Ignatius, Polycarp, the Shep-
 “ herd and Hermas.”

I shall

(*e*) Καὶ ὅσα τῆς νέας ἀντιλέγονται.

(*f*) Βαζὲχ, Ἀμβραμ, Εἰσὶν, καὶ Δανιὴλ, Ψευδοπύργαφαι

(*g*) Καὶ ὅσα τῆς νέας εἰσὶν ἀπόκρυφα.

(*b*) Περίοδοι Πέτρου. Περίοδος Ἰωάννου.

(*i*) Ἡ Ἀποκάλυψις Ἰωάννου. Hoc erasum fuit. *Montf.*

(*k*) Κλήμεντος Α. Β.

Ἰγνατίου, Πολυκάρπου, Ποιμένος καὶ Ερμάου.

Ch. cXLvii. of NICEPHORUS.

251

A. D.
806.

I shall now make a few remarks.

1. This Catalogue is of use to shew, that the Jewish Canon was generally esteemed sacred by Christians, and that the other books of the Old Testament, which are now often called *apocryphal*, and here *contradicted*, were not of equal authority, though they were read sometimes, in some churches, and often quoted by Christian writers. Indeed *Baruch* is here placed among the sacred Scriptures of the Old Testament, and *Esther* among the contradicted. And it is well known, that the book of *Esther* was not in all ancient Catalogues. The book of *Baruch* is the only thing, in which this Catalogue differs from that of the Jews. And the inserting that, and the omission of *Esther*, may be reckoned things of no great consequence.

2. This Catalogue affords evidence, that there never were any Christian writings esteemed to be of equal authority with those, which are now received by us as sacred and canonical.

3. One book, now generally received by us, is not here numbred among the canonical, but among the apocryphal scriptures.

Upon

Upon this therefore I observe as follows. In the copie published by *Scaliger*, after (l) the Circuit of *Thomas* is put the Gospel of *Thomas*, without any notice at all of the Revelation of *John*. In *Montfaucon*'s copie or manuscript, if I understand him, the Revelation of *John*, had been struck out, though he puts it in his printed edition. Of this point *Montfaucon* speaks distinctly in his preface to the *Bibliotheca Coisliniana*. He thinks, " that (m) the Revelation was put " by *Nicephorus* among the canonical books.

" For

(l) Περίοδος ἰωάννου. Περίοδος θωμᾶ. Ευαγγέλιον κατὰ θωμᾶν
Scalig.

(m) Decimum septimum anecdoton est Canon Scripturae Sacrae per Nicephorum Patriarcham C. P. quod editum erat, sed cum mendis perpetuis, ita ut in versiculorum numeris vix quidpiam sanum occurreret . . . Inter apocryphos hoc in libello Apocalypsin numerari, non est quod mireris. Non enim defuere variis temporibus, qui hunc sacrum librum inter canonicos non admitterent, nec a Joanne Apostolo editum putarent. Ego vero non existime Apocalypsin a Nicephoro ad apocryphos ablegatam fuisse. Nam certum est, illius tempore Ecclesiam Constantino politanam hunc librum inter canonicos admisisse. Sed quispiam fortasse postea in Nicephori Canone Apocalypsin temere ex canonicis expunxerit, et inter apocryphos locarit. Quae causa fuisse videtur, ut alius deinceps Apocalypsin in hoc codice ex apocryphis abraderet. Qui tamen eam non inter canonicos reposuit, ut debuerat. *Praef. p. 7.*

Ch. cxlvii. of NICEPHORUS.

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A. D.

806.

“For in his time the Revelation was received by the Christians at *Constantinople*.
“However, it is certain, that there have been different opinions about this book.
“Possibly therefore some transcriber, agreeably to his opinion, struck it out of the article of canonical books, and put it among the apocryphal. Another transcriber, after that offended at seeing it among the apocryphal, struck it out.
“But yet did not replace it among the canonical, as he should.” So that learned writer.

4. It may deserve to be remarked, that *Enoch, the Patriarchs, the Prayer of Joseph, the Testament of Moses, Abraham, Eldad, and Modad, Elias*, and some other books of the like kind, are not placed here among the contradicted scriptures of the Old, but of the New Testament. Which, I think, shews, that these books were Christian writings. By their titles they should belong to the Old Testament. Nevertheless they are reckoned among the contradicted books of the New Testament. Very probably therefore they were of old time, as well as of late, esteemed by many Christian forgeries.

5. It

5. It is somewhat strange, that the Epistles of *Clement*, *Ignatius*, *Polycarp*, and the book of *Hermas*, should be placed in a different classe, below and after such books as had been mentioned in the foregoing article of *contradicted*, and also after such books as precede in this article of *apocryphal*. *Fabricius* thinks, that (n) thereby are not to be understood the Epistles or genuine writings of those Apostolical Fathers, but their doctrines, or Didaschaliaes. And so indeed this part is expressed in the Stichometrie or Indiculus prefixed by *Cotelarius* to the Apostolical constitutions.

A Stichometrie from Cotelarius

III. Which (o) therefore I shall now ** also transcribe. It is entitled “ of (p) “ the

(n) Ceterum ex eodem Cotelarii indiculo disertissime apparet in hac Nicephori στιχομετρία non rejici inter apocrypha epistolas Clementis . . . neque epistolas Ignatii, neque Polycarpi denique a tota Antiquitate Christiana pro genuinis habitas, sed διδαχὰς sive διδασκαλίας sub illorum nomine editas. *Cod. Apocr. N. T. p. 144. in notis.*

(o) Indiculus ille etiam subjungitur Anastasii Quaestionibus in Codice 1789. Bibliothecae Christianissimi Regis. Ita vero se habet. *Cotelar. Judic. De Constitut. Apostol.*

** Indiculus MS. Cod. Baroc. 206. Qui etiam, a Cotelario ex Cod. Reg. Paris. 1789. editus est. De LX. libris, et quinam extra illos sint. *Humf. Hod. De. Bib. Text. Orig. l. 4. p. 649. Col. 44.*

(p) Περί τῶν ξ'. βιβλίων, καὶ ὅσα τέττων ἐκτός!

“ the sixty books, and those which are
“ not of that number.” “ 1. Genesis
“ 2 Exodus. 3. Leviticus. 4. Numbers.
“ 5. Deuteronomie. 6. Joshua. 7. Judges and
“ Ruth. 8. the first book of the Kingdoms.
“ 9. the second book of the Kingdoms.
“ 10. the third book of the Kingdoms.
“ 11. the fourth book of the Kingdoms.
“ 12. the Remains, the fifth. [that is, if
“ numbred with those just mentioned.]
“ 13. Job. 14. the Psalter. 15. the Pro-
“ verbs. 16. the Ecclesiastes. 17. the Canti-
“ cles, the fifth. [that is, of the books writ
“ in verse, or metre.] 18. Ezra. [meaning,
“ probably, our Ezra and Nehemiah.] 19.
“ Hosea. 20. Amos. 21. Micah. 22. Joel.
“ 23. Jonah. 24. Obadiah. 25. Nahum.
“ 26. Habakuk. 27. Zephaniah. 28. Hag-
“ gai. 29. Zacharie. 30. Malachi. 31.
“ Isaiah. 32. Jeremiah. 33. Ezekiel. 34.
“ Daniel. 35. the Gospel according to Mat-
“ thew. 36. according to Mark. 37. ac-
“ cording to Luke. 38. according to John.
“ 39. the Acts of the Apostles. 40. the
“ Epistle of James. 41. of Peter. 42. of
“ Peter. 43. of John. 44. of John. 45. of
“ John. 46. of Jude. 47. of Paul to the
“ Romans

“ Romans. 48. to the Corinthians. 49. to
 “ the Corinthians. 50. to the Galatians.
 “ 51. to the Ephesians. 52. to the Philip-
 “ pians. 53. to the Colossians. 54. to the
 “ Thessalonians. 55. to the Thessalonians.
 “ 56. to Timothie. 57. to Timothie. 58.
 “ to Titus. 59. to Philemon. 60. to the
 “ Hebrews.

“ Those (q) which are not of the num-
 “ ber of the sixty are as follows: 1. The
 “ Wisdom of Solomon. 2. the Wisdom of
 “ Sirach. 3. Maccabees. 4. Maccabees. 5.
 “ Maccabees. 6. Maccabees. 7. Esther.
 “ 8. Judith. 9. Tobit.

“ Such (r) as are Apocryphal. 1. Adam.
 “ 2. Enoch. 3. Lamech. 4. the Patriarchs.
 “ 5. the Prayer of Joseph. 6. Eldam and
 “ Modam. 7. the Testament of Moses.
 “ [Here is a void space in the MSS. where,
 “ probably, was, or should have been, the
 “ Assumption of Moses.] 9. Psalms of So-
 “ lomon. 10. the Revelation of Elias. 11.
 “ the Revelation of Isaiah. 12. the Revela-
 “ tion of Zephaniah. 13. the Revelation of
 “ Zacharie. 14. the Revelation of Ezra.
 “ 15. The

(q) Καὶ ὅσα ἔξω τῶν ἑξ.

(r) Καὶ ὅσα ἀπόκρυφα.

(s) Ιακ
 (u) Διδ
 (x) Ευα
 βαιον.

“ 15. the (s) historie of Jacob. [or James.]
 “ 16. the Revelation of Peter. 17. (t) the
 “ Circuits, and Doctrines of the Apostles.
 “ 18. the Epistle of Barnabas. 19. the
 “ Acts of Paul. 20. the Revelation of Paul.
 “ 21. (u) the Doctrine of Clement. 22.
 “ the Doctrine of Ignatius. 23. the Doc-
 “ trine of Polycarp. 24. (x) the Gospel
 “ according to Barnabas. 25. the Gospel
 “ according to Matthew.”

Upon this Catalogue we may make a few remarks, omitting minute particulars, as the order of the books, and other like things.

1. This Catalogue, as well as the foregoing, tends to satisfy us, that a superior regard was always shewn by Christians in general to the books of the Jewish Canon, for the Old Testament, above all other books, writ before, or after the coming of Christ, which were not of that number: and that there were no other books received as a part of the canon of the New Testa-

S ment,

(s) *Ἰακώβου ἱστορία.* (t) *Περίοδοι καὶ διδάχαι τῶν ἀποστόλων.*

(u) *Διδασκαλία κλήμεντος.* . . *Ἰγνατίου διδασκαλία.*

(x) *Εὐαγγέλιον κατὰ Βαρνάβαν.* ἢ. *Εὐαγγέλιον κατὰ ματθαίον.*

A Stichometrie from Cotelarius. Book I.
ment, beside those which are now generally
received by us.

2. The books of this Catalogue are of
three sorts, first *the sixty*, of the highest
authority, secondly, *those without*, which
might be also called *contradicted*, and pro-
bably, were reckoned useful, and allowed
to be sometimes publicly read in the assem-
blies of Christians. Thirdly, books called
apocryphal, to which was paid a less regard,
than to the former.

3. With regard to the books of the Old
Testament, we cannot but observe, that a-
mong the *sixty* are placed three books only,
which we call *Solomon's*, the Proverbs, Ec-
clesiastes, and the Canticles. The other
two sometimes ascribed to him, Wisdom and
Ecclesiasticus, are placed with those, which
were not of the *sixty*. Again : among the
sixty is but one book of *Ezra*, probably
meaning our *Ezra* and *Nehemiah*. Nor is
there here any mention at all of any other
historical books of *Ezra*. But among the
apocryphal is a book called the Revelation
of *Ezra*. Once more, the book of *Esther*
is not here placed among the *sixty*, but a-
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mong those, which were *without* that number, only as an useful book.

4. With regard to the books of the New Testament: here are none, beside those, now received by us, as was observed before. But here are not all which we receive. The book of the Revelation is quite omitted. What shall we say to this? It seems to me, that it was not received by the composer of this Catalogue. For then it would have been among the sixty. But still it will be asked: how shall we account for the total omission of it? To which I answer. It may be accounted for one of these two ways. Either the author quite omitted it, thinking it better so to do, and be quite silent, than to put it in any classe out of the sixty, which would have been offensive to some. Or else the author himself did at first place it among some of the books without the sixty. And some transcriber afterwards struck it out, not enduring to see it debased by an improper situation.

4. Among apocryphal books, and the very last of them is *the Gospel according to Matthew*. Concerning which little or nothing

thing beside conjectures can be said. But thereby cannot be meant our Gospel of *Matthew*, which is among the sixty. Possibly this article has been by some means or other curtailed. The Gospel according to the *Hebrews* may have been here mentioned, and said to have been esteemed by some the original, by others a translation of the Gospel according to *Matthew*.

*Another
Stichometrie
from
the same.*

IV. I shall take no farther notice of Stichometries, except adding, that there is another published by *Cotelarius* (*t*) in his Judgment upon the epistle of *Barnabas*. He says, it is mutilated and corrupted. I put down that part, which relates to the New Testament, and is thus: “ The four Gospels: Matthew, Mark, Luke, John. The
“ Epistle of Paul to the Romans, the first
“ to the Corinthians, the second to the
“ Corinthians, to the Galatians, to the
“ Ephesians, the first to Timothie, the second to Timothie, to Titus, to the Colossians, to Philemon: the first of Peter,
“ the second of Peter, the Epistle of
“ James: the first of John, the second of
“ John,

(*t*) *Vid. Patr. Apost. Tom. i.*

“ John, the third of John : the Epistle of
“ Jude : the Epistle of Barnabas : the
“ Revelation of John : the Acts of the
“ Apostles : the Shepherd : the Acts of
“ Paul : the Revelation of Peter.”

Every one perceives, that this Catalogue is much mutilated, there being wanting several books, which were always universally received : as the epistle to the *Philippians*, and the two epistles to the *Thessalonians* : as well as the epistle to the *Hebrews*, which also was generally received. And it may be reckoned probable, that all these were originally in this Catalogue or Stichometrie. What use can be made of the later part of the Catalogue, I must refer to every reader's own consideration.





C H A P. CXLVIII.

C O S M A S of *Alexandria*.

- I. *His Time, and Works.* II. *Scriptures of the O. T. received by him.* III. *Books of the N. T. received by him.* IV. *General Titles and Divisions of the Books of Scripture, and Marks of Respect for them.* V. *Two general Observations concerning the Canon of Scripture.* VI. *Select Passages.*

A. D.
535.
His Time.

- I. **C**OSMAS, of *Alexandria* in *Egypt*, called *Indopleustes* or *Indicopleustes*, on account of a voyage which he made to the *Indies*, at first a Merchant, afterwards Monk, and Author, lived in the time of the Emperour *Justinian*, and is computed to have flourished (a) about the year 535. He

(a) *Vid. Cav. H. L. T. i. p. 515. et Montf. Praef. in Cosm. Tepegr. cap. i.*

Ch. cxlviii. COSMAS of Alexandria.

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He wrote several things, particularly, *the* (b) *Christian Topographie*, or the Opinion of Christians concerning the world, in twelve books, still extant, and some while ago published to great advantage by *Dom Bernard de Montfaucon*. In that work *Cosmas*, contrarie to the sentiment of all Astronomers in general, denies the earth to be spherical, and endeavors to prove his opinion from reason, Scripture, and Christian writers, who lived before him.

A. D.

535.

I cannot avoid taking notice of this writer, his testimonie to the Scriptures being very considerable. And if I do not confine myself to that, I shall nevertheless, for the sake of brevity, omit divers things not unworthie of observation. For, as *Montfaucon* says, the (c) digressions are as valuable, as the work itself.

II. 1. And in the first place I observe, that *Cosmas's* canon of the Old Testament

S 4

was

*Books of
the O. T.
received by
him.*

(b) *Cosmae Indicopleustae Christianorum Opinio de Mundo: sive Topographia Christiana. Ap. B. Montfaucon. Nov. Collection. PP. T. 2. p. 113. &c. Paris. 1706.*

(c) *Ut vero digressionibus gaudet Scriptor noster, multa praeclara ultro citroque refert. Vereque dici potest, esse τὸ παράργον κρείττον τὸ ἱγὺς. Pro. l. ii. cap. ii. fin.*

A. D.

535.

was that of the *Jews*. He has once quoted (d) *Baruch*, scribe or secretarie of the Prophet *Jeremiah*, (e) *Ecclesiasticus*, and (f) the *Maccabees*, but not as of authority. The books quoted by him, as of authority, and expressly mentioned, are (g) the *Pentateuch*, the book of *Joshua*, the *Judges*, *Ruth*, the books of the Kings, and the Chronicles, the book of Psalms, three books of *Solomon*, the Proverbs, Canticles, and Ecclesiastes, the twelve Prophets, and the four larger Prophets. Here is no particular mention of *Ezra*. But (h) that book is elsewhere expressly quoted with the Chronicles.

2. In another place having mentioned the historical facts of the Old Testament to the settlement of the *Israelites* in the land of *Canaan*, he says: "After (i) that God
" raised up to them Prophets, *David* the
" King, *Samuel*, the great *Elias*, and his
" disciple *Elisha*, and the twelve, and the
" four

(d) *Topogr. Chr.* l. 2. p. 137. (e) *L.* 3. p. 382. D.(f) *L.* 2. p. 145. C.(g) *L.* 5. p. 238. 239.(h) "Εστὶ δὲ καὶ ἡ πρός αὐτοὺς κίβητος ἐγγράφων ἐν ταῖς παραλειπομέναις καὶ ἐν τῷ ἱσθρῷ τεταγμένη. *L.* 8. p. 306. A.(i) *L.* 5. p. 207. E.(k) *L.*(l) *L.*(m) *L.*(n) *L.*(o) *L.*

“ four greater Prophets, who prophesied of
“ the coming of the Lord Christ.”

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3. The (*k*) book of *Job* is quoted several times, and as Divine Scripture.

4. The (*l*) Psalms are often quoted, and called Divine Scripture. *David* is stiled by him (*m*) the great *David*, King and Prophet. And he says, that (*n*) the book of Psalms was composed by him.

5. The book of *Ecclesiastes* is quoted by him with marks of the highest respect :
“ As (*o*) the Divine Scripture says by the
“ divine Solomon.” In another place he seems to diminish *Solomon*, saying, “ that
“ (*p*) he wrote the Proverbs, the Songs,
“ and the Ecclesiastes, having received from
“ God the grace of wisdom, to instruct
“ men in the right conduct of life. But
“ he did not receive the grace of prophecie.”
Nevertheless, I suppose, that *Cosmas* does not deny *Solomon* the gift of inspiration, but only the gift of prophecie, or foretelling things

(*k*) L. 2. p. 128. A. L. 3. p. 167. D.

(*l*) L. 2. p. 158. B. et passim.

(*m*) L. 5. p. 224. B. (*n*) L. 5. p. 238. D.

(*o*) L. 2. p. 134. B.

(*p*) L. 5. p. 139. E.

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things to come. In the general sense of the word therefore he was a Prophet, being moved by the Holy Ghost.

6. Having collected testimonies out of the twelve Prophets, and last of all out of *Malachi*, he (*q*) proceeds immediatly to the New Testament.

7. And he says, that (*r*) the books of the Old Testament were writ in *Hebrew*.

*Books of
the N. T.
received by
him.*

III. The books of the New Testament received by *Cosmas*, are the four Gospels, the Acts, St. *Paul's* fourteen Epistles, and some of the Catholic Epistles.

1. In the fifth book, where he quotes the books of Scripture, one after another, and gives some account of each book, he says: "Matthew (*s*) is the first Evangelist, " who wrote a Gospel. There being a " persecution, when *Stephen* was stoned, " and he also being about to go from that " place, the believers entreated him to " leave with them a written instruction, " with

(*q*) *Vid.* l. 5. p. 237. . . 241.

(*r*) L. 7. p. 275. D.

(*s*) *Ουτος πρῶτος τῶν εὐαγγελιστῶν συγγραψάμενος εὐαγγέλιον.
κ. λ. L. 5. p. 245.

“with which request he complied. And
 “being well acquainted especially with the
 “abode of the Lord in flesh here on this
 “earth, he set before them a pattern of an
 “excellent institution, and of an heavenly
 “and divine life and conversation.” And
 what follows.

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2. “*Mark* (t) the second Evangelist,
 “wrote a Gospel at *Rome* by the direction
 “of *Peter*.”

3. “*Luke* (u) is the third Evangelist,
 “who having observed many endeavoring
 “to write Gospels, and inventing things
 “out of their own heads, wrote to his own
 “disciple *Theophilus*, to guard him against
 “such accounts.” And here *Cosmas* like-
 wise mentions the Acts, in which, as well
 as in his Gospel, he says, *Luke* gives an ac-
 count of our Lord’s ascension into heaven.

4. I would observe here, that (x) from
 several places of this work it appears, this
 author had in his copies the first and second
 chapters of St. *Matthew*’s Gospel, and the
 historie

(t) . . . πέρου ἐν ῥώμῃ ἐντεταλαμένε αὐτε. . . P. 246. D.

(u) P. 247. A. . C.

(x) Vid. l. 3. p. 147. A. p. 176. E. l. 5. p. 245. C. D. E.
 p. 247. et passim.

historie of our Lord's nativity, as recorded by St. *Luke*.

5. " The (y) fourth and chief of the
 " Evangelists is *John* the Divine, who was
 " more beloved by Christ, than all the rest,
 " who leaned upon the Lord's breast, and
 " from thence, as from an overflowing
 " fountain, drew mysteries : To whom,
 " when he dwelled at *Ephesus*, were deli-
 " vered by the faithful the writings of the
 " other Evangelists. Receiving them he
 " said, that what they had writ was well
 " writ : but some things were omitted by
 " them, which were needful to be related.
 " And being desired by the faithful, he also
 " published his writing as a kind of sup-
 " plement to the rest, containing such things
 " as these : the wedding at *Cana*, the histo-
 " rie of *Nicodemus*, the woman of *Samaria*,
 " the Nobleman, [or Courtier, John iv. 46.
 " . . . 54.] the man blind from his birth,
 " *Lazarus*, the indignation of *Judas* at the
 " woman that anointed the Lord with oint-
 " ment, the *Greeks* that came to Jesus, his
 " washing the disciples feet, and suitable
 " instruc-

(y) Ὁυτος ὁ θεόλογος ἰωάννης, δ' ἑξάρχος τῶν ἐναγγελιστῶν.
 P. 248.

(z) P.

(a) P.

(b) P.

(d) P.

"instructions upon several occasions, and
 "the promise of the Comforter, and con-
 "cerning the Deity of Christ, expressly and
 "clearly, at the begining, and premizing
 "that as the foundation of his work. All
 "which things had been omitted by the
 "rest."

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6. In (z) the next place are large quotations of Discourses of *Peter* recorded in the Acts of the Apostles.

7. "Afterwards follows the (a) great
 "Apostle *Paul*, the great Master of the
 "Church, and leader of the heavenly band,
 "who had Christ speaking in him. Of
 "whose fourteen Epistles *Cosmas* says, it (b)
 "is not needful for him to allege all the
 "places that are to his purpose. However
 "(c) he gives a general account of them,
 "and in this order: to the *Romans*, to the
 "*Corinthians*, to the *Galatians*, to the *Ephes-*
 "*ians*, *Philippians*, *Colossians*, *Thessalonians*,
 "*Hebrews*, *Timothie*, *Titus*, *Philemon*." He
 says, "the (d) epistle to the *Hebrews*
 "was writ in *Hebrew*, and was translated
 "into

(z) P. 249. . : 251.

(a) P. 251. . . 253.

(b) P. 253. C. (c) P. 254. 255.

(d) P. 255. C.

COSMAS of Alexandria. Book I.

" into *Greek*, as is said, by *Luke*, or *Clement*.

" In like manner the Gospel of *Matthew*."

That is, as I understand him, was writ in *Hebrew*. For I do not judge it necessarie to suppose, that *Cosmas* intended to intimate, that St. *Matthew's* Gospel had the same translators, as the epistle to the *Hebrews*, or to say any thing at all about the authors of that translation: but only, that *Matthew's* Gospel was writ in *Hebrew*, in like manner as *Paul's* epistle to the *Hebrews*.

8. He says, in another place, the (*e*) epistle to the *Hebrews* was writ to the *Jews* who believed in Christ.

9. *Cosmas* takes but little notice of the Catholic Epistles, except it be to answer objections, which were brought from thence against some of his assertions. And in one place he says expressly: " I (*f*) forbear to
" allege arguments from the Catholic Epistles, because from ancient time the Church
" has looked upon them as of doubtful authority. And of all who have writ Com-

" men-

(*e*) Ὁ δὲ ἀπόστολος πᾶυλος πρὸς τὰς ἐκ τῶν ἰβραίων πεποιημένας εἰς χριστὸν γεγράφηκεν. κ. λ. L. 7. p. 279. D.

(*f*) Σιωπῶμεν δὲ ὅτι τὰς καθολικὰς ἀνέκαθεν ἡ ἐκκλησία ἀμφισβητούμενας ἔχει. κ. λ. L. 7. p. 292. B. . . E.

Ch. cXLviii. C O S M A S of *Alexandria*.

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“mentaries upon the Divine Scriptures not
“one has taken notice of the Catholic Epi-
“stles. And all, who have given an ac-
“count of the canonical books of Divine
“Scripture, have spoken of them as doubt-
“ful: particularly, *Irenaeus*, Bishop of *Ly-*
“*ons*, a man of great note, and eminent
“piety, who lived not long after the Apo-
“stles, and *Eusebius Pamphili*, and *Atha-*
“*nasius* Bishop of *Alexandria*. And *Am-*
“*philochius*, Bishop of *Iconium*, friend of the
“blessed *Basil*, in his *Iambics* to *Seleucus*,
“expressly declares them doubtful. In like
“manner *Severian*, Bishop of *Gabala*, in
“his book against the *Jews* rejects them:
“forasmuch as most men say, they are not
“writings of Apostles, but of some others,
“who were Elders only. And agreeably
“hereto *Eusebius Pamphili*, in his Eccle-
“siastical Historie, says: that at *Ephesus* are
“two monuments, one of *John* the Evan-
“gelist, and another of *John* an Elder,
“who wrote two of the Catholic Epistles,
“even the second, and third, inscribed af-
“ter this manner: *the Elder to the elect*
“*Lady*, and *the Elder to the beloved Gaius*.
“And both he and *Irenaeus* say, that but
“two

COSMAS of Alexandria. Book I.

“two are writ by Apostles, even the first
 “of *Peter* and the first of *John*. And some
 “say that neither are they writ by Apostles,
 “but by Elders only. They argue in this
 “manner. The epistles of *John* are num-
 “bered the first, second, and third, as be-
 “ing all three writ by one and the same
 “person. Others receive the epistle of
 “*James*, together with those two. [that is,
 “the first of *Peter*, and the first of *John*.]
 “Among the *Syrians* are found only the
 “three before-mentioned: I mean the
 “epistle of *James*, the epistle of *Peter*, and
 “the epistle of *John*. They have not the
 “rest. Upon (g) the whole, it does not
 “become a perfect Christian to endeavor to
 “confirm any thing by doubtful books:
 “When the books in-the-testament, ac-
 “knowledged by all, have sufficiently de-
 “clared all things needful to be known
 “concerning the heavens, and the earth,
 “and the elements, and the whole Chri-
 “stian Doctrine.”

Upon

(g) Οὐ χρεὶ ὅν τὸν τέλειαν χριστιανὸν ἐκ τῶν ἀμφιβαλλομένων
 ἐπισηρῆσθαι, τῶν ἐνδιαθέτων καὶ κοινῶς ὁμολογεμένων γραφῶν ἵνα
 ὡς πάντα μνησόντων περὶ τε τῶν ἑρηνῶν καὶ τῆς γῆς καὶ τῶν τοιῶν
 χρίων καὶ παντὸς τοῦ δόγματος τῶν χριστιανῶν. *Ib.* p. 292. E.

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 commen
 Topogr. p

Upon this passage of *Cosmas* many remarks might be made. I shall mention these following.

1.) His expressions are in some places ambiguous, and therefore obscure. It is not always certain, whether he intends to be understood of all the Catholic Epistles in general, or of some only.

2.) *Cosmas* betrays an inclination to represent all the Catholic Epistles as doubtful, and to diminish their authority.

3.) But that is unreasonable. All ancient Christians in general received one epistle of *Peter*, and one epistle of *John*.

4.) *Cosmas* says, that not one of the ancient Commentators of sacred Scripture had writ a Commentarie upon the Catholic Epistles. Which (i) as *Montfaucon* observes, is not rightly said. For *Didymus* of *Alexandria* wrote Commentaries upon all the seven Catholic Epistles.

5.) It is not needful for us now to consider the accounts here given of the senti-

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ment

(i) Hic sane *Cosmas* non accurate rem agit . . . *Didymus* enim *Alexandrinus* integros in septem illas epistolas commentarios edidit, teste *Hieronymo*. *Praef. in Cosm.* *Topogr.* p. 17.

COSMAS of *Alexandria*. Book I.

ment of *Irenaeus*, *Eusebe*, *Athanasius*, *Amphilochius*, and others : or to examine, whether these accounts be right, or not : forasmuch as their testimonie to the sacred Scriptures has been already observed in their several chapters.

6.) The seven Catholic Epistles were all well known in *Egypt*, where *Cosmas* lived, and were all received by many. So much is manifest from himself.

7.) The Christians in *Syria* received three only of the Catholic Epistles. Of this *Cosmas* speaks positively. It may be supposed therefore, that it is a thing, about which he was well assured, and for the truth of which he may be relied upon. So thought (k) *Montfaucon*, and (l) *Beausobre*.

8.) Though

(k) Secundam item Petri, et epistolam Judae Apostoli, perinde atque secundam et tertiam Joannis, a Syris, atque adeo ab Antiochenis, non admittas fuisse, diserte docet Cosmas Ægyptius, qui tempore Justiniani Imperatoris scribebat. Sic autem habet p. 292. . . . Hinc manifeste vides, etiam tempore Justiniani Imperatoris, ex Catholicis illis epistolis nonnisi tres apud Syros, atque adeo in Ecclesia Antiochena, receptas fuisse. *Montf. Diatrib. in Synops. S. S. ap. Chrys. T. 6. p. 309.*

(l) Cet auteur, qui étoit Egyptien, et qui florissoit dans le vi. siecle, assure, que les Syriens n'ont que la 1. epître de S. Jean, la 1. de Pierre, et celle de Jaques : qu'à l'égard des quatre autres, elles ne se trouvent pas même dans leurs eglises. *Hist. de Manich. T. i. p. 295.*

8.) Though *Cosmas* was shy of quoting the Catholic Epistles, because from (*m*) the second epistle of *Peter* a strong objection was brought against one of his opinions : yet I think, he must have received three of them : the epistle of *James*, the first of *Peter*, and the first of *John*. For to the epistle of *James* he has a respectful reference in the introduction to his work, which is to this purpose. “ In (*n*) the name of the “ one God . . . from whom descends to “ us from above every good and perfect “ gift.” See *James* i. 17. And (*o*) he quotes the conclusion of the first epistle of *Peter*, the church, *which is at Babylon, saluteth you*, as a proof of the early progress of the Christian Religion, without the bounds of the Roman Empire. By which therefore we perceive, that by *Babylon* he did not understand *Rome*. He has also quoted (*p*) 1 Pet. i. 12.

9.) We here see plainly expressed that opinion of the ancient Christians, that no

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book,

(*m*) Ὁμοίως καὶ ἐν ταῖς καθολικαῖς τὸ ἐξηγούμενον, ἐν ᾗ ἕβραιοι πυρρήμενοι λυθήσονται. κ. λ. [2 Pet. iii. 12.] L. 7. p. 290. E. Conf. p. 291. E.

(*n*) L. i 13. A. (*o*) L. 2. p. 147. E.

(*p*) L. 7. p. 289. A.

COSMAS of Alexandria. Book I.

book, doctrinal or epistolarie, ought to be received as of authority, unless writ by an Apostle, and known to be so. All the Catholic Epistles bore the names of Apostles. But whilst it was doubtful, with regard to several of them, whether they were writ by Apostles, so long they were of doubtful authority.

10.) Lastly, we cannot omit to observe what is said at the end of this passage: That *no perfect*, or well instructed, *Christian should endeavor to prove any thing, but by the canonical books of Scripture, acknowledged by all: which books have sufficiently declared whatever is needful to be known concerning the doctrines of religion.* A very valuable testimonie to the sufficiency of Scripture, and agreeable to the sentiments of all ancient Christians in general, as we have seen!

10. Hitherto we have seen nothing concerning the book of the Revelation. Nor do I remember, that there is any notice taken of it in this remaining work of *Cosmas*. And as it is a work of some length, and much is there said about the Scriptures of the

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p. 243.

Ch. cxlviii. COSMAS of *Alexandria*.

the Old and New Testament, the entire omission of this book must be an argument, that it was not received by him. But whether the Revelation was received by *Cosmas*, or not; it is very likely, that it was received by many Christians in *Egypt*.

11. These, then, as at first said, are the books of the New Testament received by *Cosmas*: the four Gospels, the Acts of the Apostles, fourteen Epistles of the Apostle *Paul*, and three Catholic Epistles: the Epistle of *James*, one Epistle of the Apostle *Peter*, and one Epistle of the Apostle *John*.

IV. I would willingly observe the general titles and divisions of the books of sacred scripture, and the tokens of high respect for them manifest in this writer.

1. " This (*q*) is the design of all the "divinely inspired Scripture, both of the "Old and the New Testament."

2. " Moses (*r*) and the Prophets, Christ

T 3

" and

(*q*) Οὗτος ὁ σκοπὸς πάσης τῆς θεοπνεύμα γραφῆς, παλαιᾶς τε καὶ καινῆς διαθήκης. L. 5. p. 208. B.

(*r*) Ὁ κοσμογράφος τῶν Μωϋσῆς, καὶ οἱ λοιποὶ πάντες προφῆται. ἀλλὰ καὶ ὁ κύριος παραγεγονώς, καὶ οἱ τῶν μαθητῶν, εὐαγγελισαὶ καὶ ἀπόστολοι, ὅθεν ἕτερον ἀνεκήρυξαν. L. 5. p. 243. A.

“ and his disciples, the Evangelists and Apostles, say nothing else.”

3. “ You (*s*) should observe the harmonie of Moses and all the Prophets, and of the Evangelists and Apostles.”

4. “ Moses (*t*) and the Prophets said nothing of themselves, but only as inspired by divine revelation.” Some may think, that our author had here an eye to 2 Pet. i. 21.

5. In some places already mentioned, and in many others (*u*) the whole of the New Testament is comprehended in the expression of Evangelists and Apostles.

6. He (*x*) relies, he says, entirely upon the truly Divine Scripture for what he advances.

7. “ Moses (*y*) and the Prophets, the Lord Christ, and the Apostles.”

8. “ Blessed (*z*) therefore are all they, who by the Divine Scriptures of the Old
“ and

(*s*) L. 5. p. 255. D.

(*t*) . . . ἀλλ' ἐν θείας ἀποκαλύψεως ἐμμανευθέντες. L. 1. p. 115. B.

(*u*) L. 1. p. 115. E. L. 5. 245. A.

(*x*) L. 1. p. 115. E. Vid. et p. 116. A. . . E.

(*y*) . . . τὸν δὲ δεσπότην χριστὸν καὶ τὰς ἀποστόλους. L. 1. p. 117. A.

(*z*) L. 6. p. 271. E.

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“and New Testament know the one God
“creator of all.”

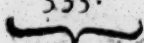
A. D.

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V. I would now mention two observations.

*General
Observa-
tions.*

1. The canon of the New Testament had not been settled in the time of this writer by any authority that was decisive, and universally acknowledged. The long passage concerning the Catholic Epistles, which we have seen, seems to afford full proof of this. For determining the regard due to those Epistles, he appeals to the testimonie of the Church in early times, the Commentators upon Scripture, and divers ancient writers. And in the end mentions different opinions about them in his own time, and speaks of those Epistles, or several of them, as of doubtful authority, whilst other parts of Scripture were universally acknowledged. All which tends to shew, that the canon of the Scriptures of the New Testament had not been settled, and decided by any authority, in which all acquiesced. But Christian people were at liberty to judge for themselves concerning the genuinenesse of



writings proposed to them as apostolical, and to determine according to evidence.

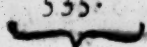
2. I think, that the work of this learned man, who had traveled, and seen divers parts of the world, and had also read, and was acquainted with the writings of ancient Christians, affords a good argument, that there never were any books of authority with Christians, beside those books of the Old and New Testament, which are now received by us. And as in the Old Testament the writers are Prophets, so in the New the writers are Apostles and Evangelists. This appears from his quotations, and from the titles and divisions of Scripture, just transcribed. Moreover, after having supported his opinions, as he was able, by the writings of the Prophets and Apostles, for farther satisfaction he alleges passages of divers writers, who had lived before him. Some, it seems, after the publication of the former part of this work, in which are so many quotations of the several parts of canonical Scripture, said, that (a) his interpretations of Scripture were different

(a) *L. 10. p. 315. C. D.*

rent from those of our fathers, who might be reasonably supposed to have understood the true meaning of Scripture. Well, what authors does he now allege? Does he produce passages of *Hermas*, *Clement*, *Ignatius*, *the Recognitions*, *the Clementins*, *the Constitutions*, the *Acts*, or *Preaching of Paul*, or *Peter*, or *Matthias*, or any other like writings? No. His (b) first author is *Athanasius* Bishop of *Alexandria*, and after that *Gregorie Nazianzen*, and some others. Which, I think, must be allowed to be a good argument, that the writings of early Christians, after the Apostles, never were of authority. *Cosmas* alleges none of them. Nor did they, who made exceptions to the first edition of his work, expect such citations from him. For he makes no apology for taking no notice of them. But immediately proceeds to writers of the fourth centurie, whose works never could make any pretensions to be a part of the rule of faith. So now, in a like case, a writer of the present time, after proofs from the Old and the

New

(b) Παρίτω δὲ ἐς μέσον πρῶτος ὁ μέγας ἀθανάσιος, τὰ αὐτὰ ἐκκλησιῶν. *Ibid.* E.



New Testament, might, for the satisfaction of some objecters, quote *Stillington*, and *Tillotson*, and *Burnet*, or *Owen*, and *Baxter*, and *Manton*.

Select
Passages.

VI. I shall add a few select passages.

1. He says that (c) all Christ's miracles were suited to his excellent and gracious doctrine, being healing and beneficial. If any should object the loss of the swine, and the fig-tree: those miracles were not wrought on men, but only on brutes, and a vegetable plant. He afterwards considers also the action of Christ's driving the buyers and sellers out of the temple. And says, that even then Christ did not strike any man with the whip, which he had in his hand, but the brute animals only.

2. *Cosmas* speaks very agreeably of the progress of the Christian religion. He observes, that (d) the gospel was first preached by the Apostles with great success in the *Roman Empire*. Soon after that it was

(c) L. 3 p. 164. 165.

(d) L. 2. p. 147. E. 148. A.

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Ch. cxlviii. COSMAS of Alexandria.

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535.

was preached in *Persia* by the Apostle *Thaddeus*. Accordingly it is written in the Catholic Epistles: *The church, which is at Babylon, elected together with you, saluteth you.* In another place (e) he enlarges upon the wonderful progresse of the Christian Religion, as agreeable to what Christ had foretold. [John xvi. 33. Matth. xvi. 18. xiii. 33. xxiv. 14.] “ For, says he, though
“ from the begining Christians were per-
“ secuted by the *Greeks* and *Jews*, they
“ overcame, and drew over their enemies
“ to themselves. Accordingly we see, the
“ Church has not been destroyed, but still
“ subsisting, and multiplied, and the whole
“ earth filled, and still more and more fil-
“ ling with the doctrine of the Lord Christ,
“ and the gospel preached in all the world.
“ Which (f) says he, I myself have seen
“ in many places, and therefore can bear
“ witnesse to the truth of it.” He here mentions a great many countreys, remote from each other, where the gospel had been planted: and particularly, several pla-

ces

ces

(e) L. 3. p. 178. C. D. E. et p. 179.

(f) Ib p. 179. E.

COSMAS of *Alexandria*. Book I.

ces in the *Indies*, where he had been, in which were many churches. He expressly says, that in *Persia* were many churches, and Bishops, and people, and many Martyrs: as also in *Ethiopia*, and *Arabia*.



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(a) Vid

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(b) Sic

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(c) Jaco

[Cap. iii.

93. G.



C H A P. CXLIX.

FACUNDUS, *Bishop of Hermiana,
in Africa.*

1. **F**ACUNDUS, (*a*) a learned *African* Bishop, flourished about the year of Christ 540.

A. D.

540.

2. I need not take notice of quotations of the Gospels, and Acts, and other books of the New Testament, which were always received by all Christians in general, in every part of the world.

3. He quotes (*b*) the epistle to the *Hebrews*, as the Apostle *Paul's*.

4. He likewise quotes (*c*) the epistle of the

(*a*) *Vid. Carv. H. L. Du Pin Bib. T. 5. p. 75. Fabric. Bib. Ec. ad Isidor. de Scr. Ec. c. 18. et 19.*

(*b*) Sic etiam, cum Paulus ejus [Petri] coapostolus Christianis omnibus legitur dicens: *Obedite praepositis vestris. . .* [Hebr. xiii: 17.] *Facund. l. 12. c. 3. p. 195. C. Paris. 1679.* . . ad Hebraeos dicit Apostolus. *L. 3. c. 6. p. 47. D. et alibi.*

(*c*) Jacobus Apostolus dicit: *Nolite plures magistri fieri* [Cap. iii. i.] *L. 10. c. 2. p. 151. C. Vid. et l. 6. c. 5. p. 93. G.*

the Apostle *James*, and (*d*) the second epistle of the Apostle *Peter*, and (*e*) the epistle of the Apostle *Jude*, and also (*f*) the book of the Revelation.

5. It is likely therefore, that he received all the books of the New Testament, which we do, and no other.

6. His general division of the books of the New Testament is that (*g*) of Gospels and Apostles. For all which he has the greatest (*h*) regard.

7. He quotes (*i*) the epistle to the *Ephesians* with that title.

8. He

(*d*) Adtendant, quod Petrus Apostolus dicat: *Dilectissimus frater noster Paulus, secundum eam quae data est illi sapientiam, scripsit vobis . . .* [2 Pet. iii. 15. 16.] *L. 12. c. 2. p. 187. D.*

(*e*) Quem Spiritum illi non habent, qui se ab Ecclesia segregant, Apostolo Juda dicente: *Hi sunt, qui segregant semetipsos, animales, Spiritum non habentes.* [ver. 19.] *L. 12. c. 1. p. 186. B.*

(*f*) *L. 2. c. 5. p. 30. A. et passim.*

(*g*) Evangelicae et Apostolicae de Domino voces. *L. 1. c. 5. p. 17. B.*

(*h*) Hanc autem reverentiam ipsi divinae Scripturae deferimus, ut non credamus quod aliquid indigne laudavit. Et ideo cum audiamus Apostolum inter alios justos Samson quoque laudantem, atque dicentem [Hebr. xi. 32.] intelligimus, quod . . . *L. 12. c. 1. p. 186. D.*

(*i*) Audiant Apostolum scribentem Ephesiis. *L. 3. c. 6. p. 48. C.*

8. He cites Tit. ii. 13. after this manner: " Looking (*k*) for the blessed hope, " and the appearing of the glorie of the " great God, our Saviour Jesus Christ."

A. D.

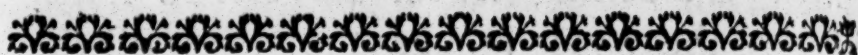
540.

9. *Facundus*, citing the fifth chapter of the first epistle of St. *John*, does not mention the heavenly witnessess, but says, that (*l*) *the Spirit* denotes the Father, *the Water* the Holy Spirit, and *the Bloud* Jesus Christ.

(*k*) . . . expectantes beatam spem, et adventum gloriæ magni Dei salvatoris nostri Jesu Christi. *L. i. c. 1. p. 3.*

(*l*) Nam et Johannes in epistola sua de Patre et Filio et Spiritu Sancto sic dicit: *Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. Et hi tres unum sunt: in Spiritu significans Patrem, sicut Dominus mulieri Samaritanæ, secundum ipsius Johannis Evangelium, loquitur, dicens . . . [Joh. iv. 21. . . 24.] In aqua vero Spiritum Sanctum significans, sicut in eodem suo Evangelio exposuit verba Domini . . . [cap. vii. 37. . . 39.] In sanguine vero Filium significans, quoniam ipse ex Sancta Trinitate communicavit carni et sanguini. L. i. c. 3. p. 7. C.*

Nam si Ecclesia Christi . . . tres credidit et prædica- vit, Patrem, et Filium, et Spiritum Sanctum, sicut testi- monio Johannis supra docuimus, quo dictum est: *Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. Et hi tres unum sunt. Ib. p. 8. C D.*



C H A P. CL.

A R E T H A S.

A. D.

540.

I. “**A**RETHAS, says (a) *Du Pin*,
 “ who wrote a *Commentarie* up-
 “ on the *Revelation*, extracted from that
 “ of *Andrew* of *Cesarea*, is placed in the
 “ sixth centurie, and reckoned to have been
 “ Bishop of *Cesarea*. But there is no proof,
 “ neither of the one, nor the other.”

2. By *Cave* (b) *Arethas* is placed at the
 year 540. And he is somewhat displeased
 with

(a) *Bib. des Aut. Ec. T. v. p. 74.*

(b) *Arethas*, *Caesareae Cappadociae Archiepiscopus*,
 claruit, uti vult *Coccius*, et post eum alii (qui tamen in-
 certis prorsus nituntur conjecturis) circa annum 540. Lon-
 ge vero recentior, si modo verum sit, quod vult *Casimirus*
Oudin, eundem scilicet fuisse nostrum cum *Aretha* Presby-
 tero *Caesariensi*, qui circa annum 920. scripsit *Translatio-*
nem Euthymii Patriarchae C. P. apud *Lippomannum* Tom.
 3. repertam. Verum id gratis affirmat *Oudinus*. Nec
 enim praesto ei est argumentum, quo sententiam suam con-
 firmet. *Cav. H. L. T. i. p. 520.*

(c) *Arethas*
 in *Cappadocia*
 diversus est
 scripsit de tr
 Neque imp
Oudini con
 prodiit, &c.
 (d) *Proleg*
 (e) *Τὴν ἐκ τῶν*
ἡμετέρας γλώττης,

with *Casimire Oudin*, for supposing him to have lived much later, about the year 920. Nevertheless (c) *Fabricius* favors *Oudin's* conjecture, that *Arethas* was a writer of the tenth centurie. However, he calls his *Commentarie* upon the *Apocalypse* an excellent work.

A. D.

540.

3. *Mill* (d) speaks of him together with other writers of the sixth centurie, about 540. and calls his work a chain, collected out of the *Commentarie* of his predecessor *Andrew*, and the works of *Irenaeus*, *Hippolytus*, *Gregorie Nazianzen*, *Cyril of Alexandria*, and others.

4. *Arethas*, at the begining of his *Commentarie*, upon ch. i. ver. 1. 3. says, " That
 " (e) some of the ancients looked upon
 " this book as spurious, and because it dif-
 " fered from the stile of the beloved disciple
 U " in

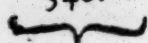
(c) *Arethas*, qui et ipse post *Andream Caesareae* ejusdem in *Cappadocia* Archiepiscopus fuisse traditur, forte haud diversus est ab *Aretha*, qui adhuc *Presbyter Caesariensis* scripsit de translatione *Euthymii* C. P. A. C. 911. defuncti. Neque improbabilis haec mihi videtur C. V. *Casimiri Oudini* conjectura . . . ejus insigne in *Apocalypsin* opus prociit, &c. *Bib. Gr. T.* 7. p. 791. 792.

(d) *Proleg.* n. 1007.

(e) Τινες τῶν ἀρχαιοτέρων νοθεύουσι ταύτην τῆς ἰωάννου τῆ ἡγαπη-
 μένης γλώττης, ἰτίῳ ταύτην ἀνατιθέμεν. Οὐκ ἔστι δὲ ἔτι. Ὁ γὰρ
 συνε-

A. D.

540.



“ in his other writings, ascribed it to ano-
 “ ther. But *Gregorie*, called also the Di-
 “ vine, reckons it among the genuine wri-
 “ tings of the Evangelist. And in the (f)
 “ preface, agreeably to what had been be-
 “ fore writ by *Andrew*, he says, it had been
 “ received as inspired Scripture by *Basil*,
 “ *Gregorie*, *Cyril* [of *Alexandria*] *Papias*,
 “ *Irenaeus*, and *Hippolytus*, orthodox Fa-
 “ thers. And therefore it ought to be re-
 “ ceived in a like manner by us.”

5. Possibly, some may think, that the writers here named, afford an argument, that *Arethas* did not live later than the sixth centurie.

6. I would briefly observe, that in this work are quoted most, or all the books of the New Testament, particularly, the (g) Gospel of *Mark*, and the (h) Acts, writ by
Luke:

συνεπώνυμος τῷ γρηγόριος ἀνέκρινε ταύτην τοῖς ἀνοθεύτοις· ὡς ἡ
 ἰωάννης, φήσας, διδάσκει με ἀποκάλυψις. *Areth. Comm. in Apo-*
calyps p. 645. B. *ad calcem* Comment. Oecumen. T. 2.

(f) *Proem. ib.* p. 640. B.

(g) *Vid. not. (h)*

(h) Δεκάς γὰρ ἐν ταῖς πράξεσι γράφει, νεφέλην τὸν κύριον ὑπο-
 λαβεῖν. Μάρκος δὲ ἐν τῷ ὑπ' αὐτῆ γραφέντι εὐαγγελίῳ. κ. λ. *Ib.*
 p. 652. B.

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(i) 'Είγε

εν. Ibid.

(k) P. 6

(l) P. 6

(n) 'Ο π

λίω αὐτῆ

Ib. p. 648.

(o) P. 6

(p) Δισσο

δ' εἰς κηλιδ

ἐν κηλιδ

Luke: the epistle to the *Hebrews* (*i*) as *Paul's*, expressly, and (*k*) often: the (*l*) epistle of *James*, and (*m*) the second of *Peter*. He received all the three epistles of *John*. For he often quotes the first, and once in this manner. *John* (*n* in the first of his Catholic Epistles. It is likely therefore, that he received all the same books of the New Testament that we do. Nor have I observed any marks of peculiar respect for any other Christian writings. And may I add here, though somewhat out of place, that (*o*) this writer quotes *Solomon's Song*?

7. Upon Rev. i. 5. *Unto him who loved us, and washed us from our sins in his own blood*: he says, that was writ two ways, in

U 2

some

(i) Εἶγε παύλῳ πείσθον ἑβραίοις οὕτω διεξιόντι τὰυτα πλατύτερον. *Ibid.* p. 762. B.

(k) P. 659. B. 729. C. 732. D. 762. C. et passim.

(l) P. 668. B. (m) P. 675. D.

(n) Ὁ παρὼν θεόσοφος εὐαγγελιστὴς προήνεγκεν ἔντε τῷ εὐαγγελίῳ αὐτῷ . . . καὶ ἐν τῇ πρώτῃ τῶν καθολικῶν αὐτῷ ἐπιστολῶν. *Ib.* p. 648. D.

(o) P. 658. B. C.

(p) Δισσογραφεῖται τὸτο πρὸς διάφορον ἔννοιαν. Λέγεται μὲν γὰρ ὁ τὰς κηλίδας καὶ τὰς σπίλους ἀποκαθαίρομενος. Λέγεται δὲ ὁ τῶν ἐκκλησιῶν αὐτῷ ἀπαλλαττόμενος. P. 650. D.

some copies *washed*, in others *delivered* or *redeemed*. Mill (q) has taken notice of this place, and prefers the later reading.

(q) Memorat Arethas duplicem lectionem, λύσαντι καὶ λύσαντι. Certe obsequens, ἐν τῷ αἵματι, λύσαντι jam in codd. plerisque omnes invasit. Sed λύσαντι genuinum est . . . Λύσαντι hic est λυτρῶσαντι· quomodo Apocalypses infra v. 9. Ἡγόρασας ἡμᾶς ἐν αἵματι σου. Proleg. n. 1007.



CHAP.

C H A P. CLI.

A R A T O R.

1. **A** R A T O R (*a*) at first an Advocate, A. D. 544.
 then a Soldier, afterwards a (*b*) Courtier, thought fit at length to retire from the world, and was appointed Sub-Deacon in the Church of *Rome*.

2. He composed a work, entitled (*c*) The Apostolical Historie, in verse, in two books, composed out of the Acts of the Apostles, which (*d*) he ascribes to St. *Luke*.

3. In Acts xx. 28. he seems to have read the Church of the Lord. For he speaks only
 U 3 of

(*a*) Vid. Trithem. De Scr. Ec. cap. 213. Baron. Ann. 544. n. i. ii. Pagi Ann. 544. n. iii. Basnag. Ann. 544. n. x. Cav. H. L. T. i. p. 523. Du Pin. Bib. T. v. p. 73.

(*b*) Ecclesiam subeo, dimissa naufragus aula,
 Perfide mundani desero vela freti.
 Transferor ad niveas Petri sine turbine caulas,
 Et fruor optati jam statione soli.

Arat. ad Vigil. P. 125. F.

(*c*) Historia Apostolica. Ap. Bib. PP. Lugd. T. x. p. 125. . . 142.

(*d*) Versibus ergo canam, quos Lucas rettulit actus. B. p. 125.

A R A T O R. B. I. Ch. cli.

(e) of the Church, which Christ, the Lord and Master, had purchased with the price of his blood. *Arator* was (f) an *Homoi-
sian*. If he had had in his copies, *the Church
of God*, or had had any knowledge of that
reading, he would not have failed to insist
upon it.

(e) Perpetuo pro rege pati, fervare Magistri
Ecclesiam, Christus pretium quam sanguine nobis
Fecit in orbe suo, famuli retinere laborent,
Quae Dominus de morte dedit.

Hist. Ap. l. 2. p. 138. F.

(f) unum
Personas tres esse Deum.

L. i. p. 128. D. Vid. et G.



C H A P.

C H A P. CLII.

J U N I L I U S.

I. **J**UNILIUS was an *African* Bishop, but of what place, is not certainly known. *Cave* speaks of him, as (a) flourishing about the year 550. *Hody* about (b) 560. He is in *Trithemius*. And I transcribe his chapter (c) below. Moreover (d) *Du Pin*, and (e) *Fabricius* have accounts of this Bishop, which deserve to be taken notice of.

A. D.

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2. The only remaining work of *Junilius*, and the only work of his, which *Trithemius*,

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mius,

(a) *H. L. T. i.* (b) *De Biblior. Text. Orig. p. 653.*

(c) *Junilius Episcopus cujusdam urbis in Africa : nomen autem urbis invenire non potui : vir certe in sacris Scripturis valde doctus, et in secularibus disciplinis, meo judicio, sufficienter instructus, sensu profundus, eloquio dulcis et ornatus, multa dicitur conscripsisse opuscula. Sed ego tantum vidi opus insigne, quod scripsit ad Primasium supra dictum Episcopum, quod praenotavit, De Partibus Divinae Legis. Claruit, A. D. 540. Trithem. de Script. Ec. cap. 155.*

(d) *Bib. des Aut. Ec. T. 5. p. 81.*

(e) *De Veritat. Relig. Christian. p. 255.*

mius, in the fifteenth centurie, had met with, entitled Of (*g*) the Parts of the Divine Law, in two books, is writ by way of question and answer.

3. He has several ways of dividing the books of Scripture. Some (*b*) are of perfect, others of midle authority, others of none at all. And (*i*) some are historical, some prophetical, some proverbial, some teach simply. So that to transcribe him at length requires more room than I can afford. I shall however take briefly what he says, relating to the books of the New Testament.

4. "The (*k*) historical books of the
"New

(*g*) De Partibus Divinae Legis. Libri duo. *Ap. Bib. PP. Max. T. x. p. 340. . . . 350.*

(*b*) *Discip* Quomodo divinorum librorum consideratur auctoritas? *Mag.* Quia quidam perfectae auctoritatis sunt, quidam mediae, quidam nullius. *D.* Qui sunt perfectae auctoritatis? *M.* Quos canonicos in singulis speciebus absolute enumeravimus. *D.* Qui mediae? *M.* Quos adjungi a pluribus diximus. *D.* Qui nullius auctoritatis sunt? *M.* Reliqui omnes. *L. i. c. 7. p. 341. G. H.*

(*i*) *Disc.* Species dictionis quot sunt? *M.* Quatuor. Nam aut historica est, aut prophetica, aut proverbialis, aut simpliciter docens. *L. i. c. 2. p. 340. F.*

(*k*) . . . Evangeliorum quatuor: secundum Matthaeum, secundum Marcum, secundum Lucam, secundum Johannem: Actuum Apostolorum. *Ib. c. 3. p. 340. G.*

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Ib. c. 6.

“New Testament, of perfect and canonical authority, are the four Gospels of *Matthew, Mark, Luke, John*, and the Acts of the Apostles.”

A D.

550.

5. “Those (1) books, he says, teach simply, wherein we are plainly instructed concerning faith and manners : and which do not relate historie, nor prophecie, nor speak proverbially, but only teach plainly. The books that teach simply, are the epistles of the Apostle *Paul* : to the *Romans* one, to the *Corinthians* two, to the *Galatians* one, to the *Ephesians* one, to the *Philippians* one, to the *Colossians* one, to the *Thessalonians* two, to *Timothie* two, to *Titus* one, to *Philemon* one, to the *Hebrews* one, one of the blessed *Peter* to the Gentils,
“ and

(1) D. Quae est simplex doctrina ? M. Qua, de fide aut de moribus in praesenti tempore docemur. D. Quare hoc nomen accepit ? M. Quia . . neque historiam textit, neque prophetiam, neque proverbialiter loquitur, sed tantummodo simpliciter docet. D. Qui libri ad simplicem doctrinam pertinent ? M. . . Epistolae Pauli Apostoli ad Romanos 1. ad Corinthios 2. . . . Beati Petri ad Gentes 1. et beati Johannis prima. D. Nulli alii libri ad simplicem doctrinam pertinent ? M. Adjungunt quamplurimi quinque alias, quae Apostolorum canonicae nuncupantur : Jacobi 1. Petri secundam, Judae unam, Johannis duas, *Ib. c. 6. p. 341. F.*

“ and the first epistle of the blessed *John*. To
 “ these many add five more, one epistle of
 “ *James*, the second of *Peter*, one of *Jude*,
 “ and two of *John*.” He also says, “ that (*m*)
 “ the Revelation of *John* was doubted of,
 “ generally, by the Christians in the East.”
 Which may imply, that it was generally
 received in *Africa*, as indeed it was.

6. It may be here asked by some: How
 could *Junilius*, an *African*, know the sen-
 timent of Christians in the East, concerning
 the book of the Revelation? And how comes
 it to pass, that he speaks as he does of the
 Catholic Epistles? I answer, that in the
 preface or dedication of his work to *Prima-
 sius*, he says, he (*n*) had been acquaint-
 ed with *Paul*, a *Persian*, a learned man,
 who had been educated in the school of the
Syrians at *Nisibis*. From him, it is likely,
 he received this information, as indeed he
 there intimates.

7. And

(*m*) Ceterum de *Johannis* *Apocalypsi* apud *Orientales*
 admodum dubitatur. *Ib. c. 4. p. 341 B.*

(*n*) Ad haec ego respondi: Vidisse me quemdam *Paul-
 um* nomine, *Persam* genere, qui in *Syrorum* schola in
Nisibi urbe est edoctus, ubi divina lex per magistros pub-
 licos, sicut apud nos in mundanis studiis *Grammatica* et
Rhetorica, ordine et regulariter traditur. *Ib. p. 340. C.*

(*o*) Qui
 (ut supra
 Actus.

7. And in what he says of the Catholic Epistles there are two things somewhat remarkable. *First*, that he supposeth the first epistle of *Peter* to have been writ to Gentils: and consequently the second also, if it be *Peter's*. For, very probably, the two epistles were sent to the same people. *Secondly*, of the seven Catholic Epistles he reckons two only of perfect canonical authority. The other five are only of middle authority, rejected by some, and received by others. If *Junilius* has here given a true account of what he heard from the above named *Persian*, it may be argued, that there were some in the East, who rejected or doubted of the epistle of *James*, as well as the other four. Which indeed appears to me very probable.

8. In another place (*o*) he mentions the books of the New Testament in this order: the four Gospels, the Apostolical Epistles, and the Acts.

9. He

(*o*) Quis est ordo divinorum voluminum? . . . Evangelia (ut supradictum est) quatuor, Apostolicæ Epistolæ, et Actus. *Ib. c. x. p. 342. B.*

9. He puts the question : "How (*p*) do we know the authors of the books of Scripture? The answer is: Some are known by the titles, and introductions, as the books of the Prophets, in the Old Testament, and the Epistles of the Apostles, in the New. Some are known by their titles, only, as the Gospels: Some by tradition from the ancients, as the five books of Moses. Of some books the authors are unknown, as those of *Ruth*, the Judges, and the Kings."

10. He likewise puts the question: How (*q*) do we know the books of our religion to be writ by Divine Inspiration? I transcribe his answer below, though it be somewhat long. Where he also says, "that mi-
"acles

(*p*) *D.* Scriptores divinorum librorum qua ratione cognoscimus? *M.* Tribus modis. Aut ex titulis, et proemiis, ut Propheticos libros, et Apostolorum Epistolas. Aut ex titulis tantum, ut Evangelistas. Aut ex traditione veterum, ut Moyſes creditur scripſiſſe quinque primos libros historiae. . . . Similiter et Jeſu Nave liber, ab eo quo nuncupatur, traditur ſcriptus. . . . Sciendum praeterea, quod quorundam librorum penitus ignorantur auctores, ut eſt Judicum, et Ruth, et Regum. &c. *Ib.* c. 8.

(*q*) *Diſc.* Unde probamus, libros religionis noſtrae divinae eſſe inſpiratione conſcriptos? *M.* Ex multis, quorum primum eſt ipſius Scripturae veritas: deinde ordo rerum, conſo-

nantia

"acles were wrought, till the Scripture
 "(or the Christian Religion) was received
 "by the Gentils. But now it is sufficient,
 "that it is universally received. Which may
 "be confidred, as a standing miracle."

.A D.

550.

II. Before I conclude this chapter I
 should refer to (r) *James Basnage*, who
 has observations upon this writer's catalogue
 of the books of Scripture, that part especi-
 ally, which concerns the books of the Old
 Testament.

nantia praeceptorum, modus locutionis sine ambitu, puri-
 tasque verborum. Additur conscribentium, et praedican-
 tium qualitas : quod divina homines, excelsa viles, infa-
 cundi subtilia, non nisi divino repleti Spiritu tradidissent.
 Tum praedicationis virtus, quae dum praedicaretur, licet
 a paucis despectis, obtinuit. Accedunt his rectificatio
 [f. testificatio] contrariorum, ut Sibyllarum vel Philosopho-
 rum, expulsio adversariorum, utilitas consequentium, exi-
 tus eorum, quae per acceptionem et figuras praedicatio-
 nesque praedicta sunt. Ad postremum, miracula jugiter
 facta, donec Scriptura ipsa susciperetur a Gentibus. De
 qua nunc ad proximum miraculum sufficit, quod ab omni-
 bus suscepta cognoscitur. *Ib. l. 2. c. 29. p. 350.*

(r) *Hist. de l'Eglise. l. 8. c. x. p. 443. 444.*



C H A P. CLIII.

MAGNUS AURELIUS CASSIODORIUS SENATOR.

- I. *His Time.* II. *Three Catalogues of the Books of the Old and New Testament inserted by Him in his Institution: Jerome's, Augustin's, and that of the Old Latin Version.* III. *General Remarks upon those Catalogues, as here rehearsed.* IV. *An Account of his Complexiones, or short Commentaries, and Extracts from them.*

A. D.
556.

His Time.

I. **M**AGNUS^(a) AURELIUS CASSIODORIUS SENATOR^(b) is placed by *Cave* as flourishing in the year 514. when he was Consul. But as I am to quote

(a) *Vid. Cav. H. L. T. i. p. 501. Du Pin Bib. des Aut. Ec. T. v. p. 63. Fabric. ap. Bib. Ecc. ad Honorii Aug. l. 13. cap. 21. Trithem. de Scr. Ec. cap. 212. Le Long Bib. Sacr. p. 670. Vit. Cassiod. a Garetio conscript. Pagi Ann. 493. n. iii. 514. n. i. 562. n. iv. S. Basnag. Ann. 534. n. ii. 535. n. x. 562. n. i.*

(b) *Senator absque collega annum aperuit, ut habent omnes Fasti, et ipsemet in Chronico suo prodit. Est is Cassiodorus.*

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(d) See
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(e) Div
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quote his works writ after his retirement from the world, particularly his *Institution of Sacred Letters*, or Theologie, writ in 556. or thereabout, I place him at that year. He lived to a great age. But the time (c) of his death is not certainly known. I beg leave to refer to (d) some places in this work, where this writer has been already mentioned.

A. D.

556.

II. *Cassiodorus* in that work has put down three Catalogues of the books of the Old and New Testament.

Three Catalogues of Scripture.

I. The first he calls (e) *Jerome's*. What was St. *Jerome's* catalogue or canon of the books of the Old Testament, is well known from his *Prologus Galeatus*, still extant, and

odorus. . . Cumque in omnibus Fastis et in epistolarum subscriptionibus vocetur tantum *Senator*, eo cognomine uti proprio appellatum fuisse, et ita in Fastis citandis appellandum intelligimus. *Pagi. Ann. 514. n. i.*

(c) Ad num. v. et seqq. pluribus de Magno Aurelio Cassiodoro Senatore agit hoc anno Baronius, quo ejus mortem consignat. Verum annus mortis ejus, deficientibus veteribus monumentis, definiri non potest. Unde plures eum in annum DLXXV. differunt. *Pagi. Ann. 562. n. iv.*

(d) See Vol. ii. p. 489. 490. or 491. . . 493. and 511. 512. or 513.

(e) Divisio Scripturae Divinae secundum Hieronymum. Auctoritas divina secundum sanctum Hieronymum, in Testamenta duo ita dividitur, id est, in Vetus et Novum. &c. *De Institut. Divinar. Lit. cap. 12. T. 2. p. 516. Venetiis. 1729.*

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A. D.
556.
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CASSIODORIUS. Book I.

and transcribed (*f*.) formerly. His canon was the same with that of the Jews. And there can be no mistake about it. But the catalogue, as published in *Cassiodorus's* work, is not exact. For the book of the Kings, which should follow after *Samuel*, is wanting. And instead (*g*) of *Ecclesiastes* is put *Ecclesiasticus*. Upon this part of the Catalogue, as published by *Garetius*, *Martianay* made some free and just remarks, which I place below (*b*) for the sake of curious readers. The remainder of the catalogue, consisting of the books of the new Testament is thus: "The (*i*) Evangelists, *Mat-*  
" *thew*,

(*f*) See *Vcl. x. p. 37. . . 42.*

(*g*) Salomon: Proverbia, Ecclesiasticus, Canticum Cantorum. *Ibid.*

(*b*) Haec ex Prologo Hieronymi Galeato afferebat Cassiodorus. Sed vitiosa est prorsus illa divisio, tam in editis, quam in manuscriptis libris. I quidem omissa ubique voce *Malachim*, post verbum *Samuel*. . . 3. pro nomine isto *Ecclesiastes* posuerunt *Ecclesiasticum*, qui non est Salomonis, sed liber Jesu filii Sirach: quique in canonem nusquam admissus est ab Hieronymo. Neque tamen negligentiae vel inscientiae accusandus est Garetius noster, qui in ultima Cassiodori operum editione hos non emendarit codicum, seu editorum, seu manuscriptorum, errores. &c. *Martian. Prolegem. iii. n. i. in Divin. Bib. Hieron.*

(*i*) In Evangelistas, qui sunt Matthaeus, Marcus, Lucas, Johannes. Post hos sequuntur Epistolae Apostolorum, Petri  
duae,

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dae una,  
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(*k*) In I  
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Ch. ccli. CASSIODORIUS.

"*thew, Mark, Luke, John.* After them fol-  
 " low the Epistles of the Apostles, two of  
 " *Peter*, fourteen of *Paul*, three of *John*, one  
 " of *James*, one of *Jude*, one book of the  
 " Acts of the Apostles by *Luke*, one book  
 " of the Revelation of *John*."

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 A. D.  
 556.

2. The next is called the Division of the  
 Divine Scripture according to *Augustin*.  
 We have already considered very largely *Aug-*  
*ustin's* testimonie to the Scriptures. Ne-  
 vertheless I shall here transcribe the titles of  
 the books of the New Testament, as enu-  
 merated by *Cassiodorius*. "The (*k*) New Tes-  
 " tament consists of one and twenty Epistles  
 " of Apostles, that is, one epistle of the  
 X " Apostle

duae, Pauli quatuordecim, Johannis tres; Jacobi una, Ju-  
 dae una, Actuum Apostolorum Lucae liber unus, et Apoca-  
 lypsis Johannis liber unus. *De Institut. Divin. Lit. cap. xii.*

(*k*) In Epistolis Apostolorum viginti una, id est, Pauli A-  
 postoli ad Romanos una, ad Corinthios duae, ad Galatas  
 una, ad Ephesios una, ad Philippeneses una, ad Thessaloni-  
 censes duae, ad Collossenses una, ad Timotheum duae,  
 ad Titum una, ad Philemonem una, ad Hebraeos una, Pe-  
 tri duae, Johannis tres, Judae una, Jacobi una : In Evan-  
 geliis quatuor, id est, secundum Matthaeum, secundum  
 Marcum, secundum Lucam, secundum Johannem : In Ac-  
 tibus Apostolorum liber unus. In Apocalypsi liber unus.  
 Beatus igitur Augustinus. . . secundo libro de Doctrina  
 Christiana Scripturas Divinas septuaginta unius librorum  
 calculo comprehendit. *Ibid. cap. 13. p. 516.*



## CASSIODORIUS. Book I.

“ Apostle *Paul* to the *Romans*, to the *Corinthi-*  
 “ *ans* two, to the *Galatians* one, to the *Eph-*  
 “ *sians* one, to the *Phillippians* one, to the  
 “ *Thessalonians* two, to the *Colossians* one, to  
 “ *Timothie* two, to *Titus* one, to *Philemon*  
 “ one, to the *Hebrews* one: two epistles of  
 “ *Peter*, three of *John*, one of *Jude*, one  
 “ of *James*: the four Gospels according to  
 “ *Matthew*, *Mark*, *Luke*, *John*: one book  
 “ of the Acts of the Apostles: one book  
 “ of the Revelation.” And having put  
 down this catalogue, *Cassiodorius* refers to  
*Augustin*’s second book of the Christian  
 Doctrine. Nevertheless he does not tran-  
 scribe exactly. And the books of the New  
 Testament are here rehearsed in a different  
 order from that in *Augustin*, as any one may  
 perceive by comparing (1) them.

3. The third catalogue is called the Di-  
 vision of sacred Scripture according to the  
 ancient translation: meaning, I suppose, the  
 ancient *Latin* translation of the Old Testa-  
 ment from the *Greek* of the Seventy, which  
 was in use before *Jerome* made a translation  
 from the *Hebrew*. And for the New Te-  
 stament meaning the old *Latin* translation  
 from

(1) See before Vol. x. p. 210. 211.

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 Judith,  
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 cus, Luc  
 ad Gente  
 ad Parth  
 thios dua  
 pensēs u  
 Thessalon  
 una, ad  
 cap. 14. p

Ch. cLiii. CASSIODORIUS.

from the original *Greek*, which had been in use before *Jerome* corrected it. I intend to transcribe this catalogue at length. “ The  
 “ (m) holy Scripture, according to the an-  
 “ cient translation is divided into two Te-  
 “ staments, the Old, and the New. In the  
 “ Old are Genesis, Exodus, Leviticus, Num-  
 “ bers, Deuteronomie, Joshua the son of  
 “ Nun, the Judges, Ruth, four books of  
 “ the Kings, two books of the Chronicles,  
 “ one book of the Psalter, five books of  
 X 2 “ Solo-

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 A. D.  
 556.

(m) Scriptura sancta secundum antiquam translationem in Testamenta duo ita dividitur, id est, in Vetus et Novum. In Genesim, Exodum, Leviticum, Numerorum, Deuteronomium, Jesu Nave, Judicum, Ruth, Regum libros quatuor, Paralipomenon libros duos, Psalterii librum unum, Salomonis libros quinque, id est, Proverbia, Sapientiam, Ecclesiasticum, Ecclesiasten, Canticum Canticorum, Prophetas, id est, Isaiam, Jeremiam, Ezechielem, Danielelem, Osee, Amos, Michaeam, Joel, Abdiam, Jonam, Nahum, Habacuc, Sophoniam, Aggaeum, Zachariam, Malachiam, qui et Angelus, Job, Tobiam, Esther, Judith, Esdrae duos, Maccabaeorum duos. Post haec sequuntur Evangelistae quatuor, id est, Matthaeus, Marcus, Lucas, Johannes, Actus Apostolorum, Epistolae Petri ad Gentes, Judae, Jacobi ad duodecim tribus, Johannis ad Parthos, Epistolae Pauli ad Romanos una, ad Corinthios duae, ad Galatas una, [ad Ephesios una] ad Philipenses una, ad Colossenses una, ad Hebraeos una, ad Thessalonicenses duae, ad Timotheum duae, ad Titum una, ad Philemonem una, Apocalypsis Joannis. *Ibid.*  
 cap. 14. p. 516.



## CASSIODORIUS. Book I.

" Solomon, that is, the Proverbs, Wisdom,  
 " Ecclesiasticus, Ecclesiastes, the Canticles:  
 " The Prophets, that is, Isaiah, Jeremiah,  
 " Ezekiel, Daniel, Hosea, Amos, Micah,  
 " Joel, Obadiah, Jonah, Nahum, Habacuc,  
 " Zephania, Haggai, Zacharie, Malachi,  
 " who is also called the Angel, Job, To-  
 " bit, Esther, Judith, two books of Ezra,  
 " two books of the Maccabees. After these  
 " follow the four Evangelists, Matthew,  
 " Mark, Luke, John, the Acts of the Apo-  
 " stles, the epistles of Peter to the Gentils,  
 " the epistle of Jude, of James to the  
 " twelve tribes, of John to the Parthians,  
 " the Epistles of Paul, to the Romans one,  
 " to the Corinthians two, to the Galatians  
 " one, [to (*n*) the Ephesians one,] to the  
 " Philippians one, to the Colossians one, to  
 " the Hebrews one, to the Thessalonians  
 " two, to Timothie two, to Titus one, to  
 " Philemon one, the Revelation of John."

This catalogue, so far as relates to the  
 Old Testament, should be compared with  
 the

(*n*) The epistle to the *Ephesians* is wanting in the edition  
 of *Cassiodorius*, which I make use of. But I suppose it to  
 be only an error of the presse.



Ch. cLiii. CASSIODORIUS.

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556.

the canon of the third Council of *Carthage*, formerly (o) transcribed, with which it mightily agrees. Here, as well as there, are reckoned five books of *Solomon*. In both catalogues are placed *Tobit*, *Judith*, and the two books of *Maccabees*: In both are reckoned two books of *Ezra*, meaning our *Ezra* and *Nehemiah*, without any notice of other books ascribed to *Ezra*. But with regard to the New Testament, there are several differences in the two catalogues, and particularly in the order of the books, as may be observed by any one.

III. Upon these catalogues, so far as relates to the New Testament, I would make two remarks.

General  
Remarks.

In the *first* place, it seems hence to appear, that the number of books to be received as canonical Scripture, had not then been determined by any authority, universally acknowledged, and submitted to by Christians. For *Cassiodorus* does not say so. And his manner of delivering these several catalogues seems to shew, that he

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had

(o) Vol. x. p. 192. &c.

had no knowledge of any such determination.

*Secondly*, nevertheless there was a very general agreement among Christians concerning the books of the New Testament, which ought to be received as canonical, or the rule of faith. There is no remarkable difference in any of these catalogues. The first two have all the books of the New Testament, which are now generally received by us. And if St. *John's* first epistle only be mentioned in the third and last, possibly, the omission of the other two epistles is only a fault of the transcriber. However, it is well known, and allowed, that the second and third epistle of *John* were not universally received in the first ages. Once more, for shewing the harmonie of these three catalogues, it ought to be observed, that here is no mention made of any books of the New Testament as canonical, which are not received as such by us. There are not inserted, in any of these catalogues, *Barnabas*, or *Clement*, or *Ignatius*, or any other Christian writers whatever. Which affords a cogent argument, that there were not any other Christian writings,

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Ch. cLiii. CASSIODORIUS.

tings, which were placed by the Churches upon a level with those in these catalogues.

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A. D.

556.

IV. In 1721. Signor *Scipio Maffei* published a Work of *Cassiodorius*, which had been long missing. And in the following year the same work was published at *London* by my learned friend Mr. *Samuel Chandler*, with the addition of a judicious preface. It is entitled “Complexions (*p*) or short Commentaries upon the Epistles, the Acts of the Apostles, and the Revelation.” To be more particular. These notes or complexions are upon the epistles of *Paul* in the following order: the epistle to the *Romans*, first and second to the *Corinthians*, to the *Galatians*, the *Ephesians*, the *Philippians*, first and second to the *Thessalonians*, to the *Colossians*, the first and second to *Timothie*, to *Titus*, *Philemon*, the *Hebrews*. And the seven Catholic Epistles in this order: the first and second of *Peter*, the three epistles of *John*, the epistle of *James*, and

*The Complexions.*

X 4

*Jude.*

(*p*) *Cassiodorii Senatoris Complexiones in Epistolas et Acta Apostolorum et Apocalypsim. Florentiae MDCCXXI.*



*Jude.* Then the Acts of the Apostles, and the Revelation.

1. By which it is manifest, that *Cassiodorius* received all the books of the New Testament, which we do. For about the four Gospels there can be no question. The order of the books here, and in the catalogues before transcribed, I leave to be observed by the reader. I shall however take notice of a few other things.

2. *Cassiodorius* expressly ascribes (*q*) the Acts of the Apostles to *Luke*, the Evangelist.

3. He seems to have had a clause in Acts viii. 39. that (*r*) the Holy Ghost descended upon the Eunuch after he had been baptised by *Philip*.

4. At Acts xiv. 19. he seems to have read a word or two wanting in our copies.

*And*

(*q*) Lucas, unus Evangelistarum, qui doctrinam Domini coelesti veritate conscripsit, Actus quoque Apostolorum fideli narratione complexus est. *Præf. in Act. Ap.*

(*r*) . . et ardore mentis incensus, baptizari se protinus postulavit. Quo facto, Spiritus Sanctus supra eunuchum cecidit, et Philippus subita translatione disparuit. *In Act. viii. 38. 39.*

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And (s) whilst they tarried, and taught, there came from Antioch certain Jews. Those expressions are of use to abate the surprise at the sudden change in the people at *Lysra*.

5. In the title prefixed to the first epistle of *Peter*, it is said (t) to be writ ad Gentes, to Gentils. But (u) in the explication *Cassiodorus* speaks of *Peter's* writing to believing Jews in *Pontus*, *Galatia* and *Cappadocia*.

6. Signor *Maffei* thinks, that (x) our author had the heavenly witnesses in the fifth chapter of the first epistle of *John*. But that does not appear certain to me. I place the passage (y) below. And would refer to

(s) Cumque ibi commorarentur, et docerent, supervenerunt quidam ab Antiochia. *In Act. xiv. 18.*

(t) Petri Apostoli ad Gentes.

(u) Sanctissimae regulae instituta concelebrans, et Petrus Apostolus Jesu Christi scribit absentibus Hebraeis, qui impia persecutione Judaeorum dispersi fuerant, et advenae facti per Pontum, per Galatiam, per Cappadociam, per Asiam, et Bithyniam, sed tamen in Christo Jesu correctam mente crediderant, &c. *In 1 Pet. cap. i. in.*

(x) P. 251.

(y) Cui rei testificantur in terra tria mysteria, aqua, sanguis, et Spiritus, quae in passione Domini leguntur impleta: In Coelo autem Pater, et Filius, et Spiritus Sanctus. Et hi tres unus est Deus. *In Johan. cap. v.*

to Mr. *Wetstein's* (x) observations upon it.

7. *Cassiodorius* says, that (a) *John* had his Revelation in the isle of *Patmos*, where he had been banished by the Emperour *Domitian*.

(x) *Vid. Wetsten. N.T. Gr. T. 2. p. 726.*

(a) Cum esset in insula Pathmos, a Domitiano Principe propter verbum Domini in exilium feliciter destinatus, Dominico die voce magna commonitus. &c. *In Apoc. i. 9.*



C H A P.





C H A P. CLIV.

*The* IMPERFECT WORK *upon*  
St. MATTHEW.

- I. *The Author's Time.* II. *He was an Ari-*  
*an, and a Bishop. His Censures of the*  
*Homoiſians, and all Hereſies in general.*  
III. *Books of the Old Teſtament received by*  
*him.* IV. *Books of the New Teſtament*  
*received by him.* V. *Books quoted, which*  
*are not in our Canon.* VI. *Select Paſſa-*  
*ges.*

I. **T**HE IMPERFECT WORK  
*upon* MATTHEW, ſo called,  
becauſe it has not come down to us entire,  
has been mentioned (a) already. It is uſu-  
ally joyned with (b) St. Chryſoſtom's works,  
becauſe it was formerly aſcribed to him :  
though now it is generally, or univerſally,  
allowed

A. D.

560.

*The Au-*  
*thor's Time.*

(a) See vol. 8. p. 354.

(b) *Opus Imperfectum in Matthaeum.* Tom. 2. in Nov.  
*Teſtam. edit. Morell. Tom. 6. edit. Benedictin.*

A. D.  
560.

allowed not to be a work of that eminent man,

The time of the work cannot be exactly determined. But it was writ after the reigns of *Constantin* and *Theodosius* the first, of both whom (c) the Author complains, as having gone into measures, by which (d) the interests of the true principles of Christianity had been opposed and discouraged from that time to his own. In (e) one place he speaks, as if the space of time between the ascension of Christ and his writing was almost equal to the life of an antediluvian. Which induced *Mill* to place this author (f) as low

(c) *Vid. Hom. 49. p. 202.*

(d) Sic ille afflictas res Arianorum deplorat, quae sub Constantino per Nicaenam fidem depulsae, sub Theodosio autem Magno prostrate sunt, ita ut ab illo tempore usque nunc, sive usque ad auctoris tempus pessum semper ierint. Hoc autem decantat ille fere per totum librum. *Montfauc. Diatrib. ad Op. Imp. n. v. p. 6. in App. Chrys. Opp. T. 6.*

(e) Et vere tardat, sed quantum ad nostram inconstantiam tardare videtur. Nam si consideremus, ex quo Christus in coelum ascendit, et quantum vivebant homines ante diluvium, et prope tantum spatium est, quanto tempore erat uniuscujusque eorum. *Hom. 52. p. 218. B.*

(f) Jam ultra partem seculi decimi mediam provecti sumus . . . sub haec tempora Auctor Operis Imperfecti in Matthaeum, Episcopus Latinus, quisquis ille, qui paulo ante

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low as the middle of the tenth centurie. Whereas he may be supposed to amplify beyond the truth. And in another place (g) he speaks, as if there were still Heathens, and the rites of Gentilism were still performed in the Roman Empire. Which, with other things, induced *Montfaucon*, who has carefully examined this Work, to conclude it probable, that (h) the author lived before the end of the sixth centurie.

## II. The

ante etiam in Evangelia Marci et Lucae commentatus erat, homilias conscripsit in Matthaeum, ut apparet ex suo ipsius calculo. &c. *Proleg. n. 1037. Vid. eund. Proleg. n. 1360. et in Mat. vi. 13.*

(g) Ut puta, si bene doceant Sacerdotes, et melius vivant, videntes Gentiles dicunt: *Benedictus Deus, qui tales habet servos . . .* Nam disciplina Domini ex moribus familiae demonstratur. Non sicut nostri Philosophi, qui magna loquuntur, et nec modica faciunt. *Hom. x. p. 60. B.*

Quos orant Gentiles, videamus, ut sciamus quare sic orant. Orant daemones, qui etsi audiunt, exaudire non possunt . . . orant reges mortuos, Jovem, Mercurium . . . ceterosque . . . Orant idola insensata . . . *Hom. 13. p. 75. E. 76. A.*

(h) Ad haec autem illa quae de Theodosio Magno, et de tempore subsequenti, de Gentilium Religione quasi adhuc vigente, deque Arianismo ecclesias, episcopos, atque presbyteros passim habente. Haec, inquam, omnia non ad nonum vel octavum, imo vix ad septimum seculum referri posse videntur. *Diatrib. ibid.*



A. D.

560.

His Character.

II. The author seems (*i*) to have been a Bishop: but of what place, or of what country, is not known.

1. He wrote (*k*) not in *Greek*, but, probably, in *Latin*, the language, in which we have his work.

2. The author was an *Arian*. He (*i*) plainly condemns the *Homoïstian* doctrine, or the sect that believed three equal persons in the Deity, and of the same substance. Where he compares them to Heathen idolaters.

3. As this author often speaks very harshly of the *Homoïstians*, and others, whom he calls heretics, I think it not amiss to take some of those passages.

4. "All

(*i*) *Vid. Hom. 8. p. 54. B. Hom. 32. p. 133. A.*

(*k*) *Unde in Graeco non dicit Beati pauperes, sed egeni: vel beati mendici. Hom. 9. p. 56. E.*

(*i*) *Consequenter et haereticis dicitur hoc. Quando enim vides haereticos tres per omnia aequales dicentes, ejusdem esse substantiae, ejusdem esse auctoritatis, sine principio omnes. . . Implent enim mensuram patrum suorum Gentilium, quoniam et illi similiter multos deos colebant. Quando vides eos, tres unam personam dicentes, et ipsam esse Deum. . . Quando vides eos confitentes, ac dicentes, quia Filius de ipsa Patris substantia processit. . . cognosce, quia mensuram implent patrum suorum Gentilium. Et illi enim tales Deos colebant, qui secundum carnem et generabantur, et generabant. Hom. 45. p. 190. C. D.*

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6. He says, that (*m*) his ancestors, of the same sect, had suffered greatly from heretics: meaning the *Homoiſians*. This he speaks of as a thing well known.

7. And now I shall transcribe below (*n*) somewhat at length the passage before referred to, where the Author complains of the proceedings in the reigns of *Constantin* and *Theodosius*.

8. "The (*o*) Lord represents all heresies  
"as briars and thorns: but especially the tri-  
"angular impiety, which he foresaw would  
"most prevail in the world."

9. "Here-

(*m*) Quanta passi sunt ab haereticis patres nostri, nullus ignorat. *Hom.* 46 p. 194 D.

(*n*) Et nos exposuimus hic auditiones praeliorum, et famas, et terrae motus. . . et concussiones Christianorum. . . quae ante praecesserant a tempore Constantini usque ad tempus Theodosii. Abominationem autem desolationis diximus hanc haeresim, quae occupavit sanctae Ecclesiae loca, et multos desolavit a fide, et ipsum exercitum Antichristi. . . intelligat esse omnia haec mala spiritualia, quae facta sunt tempore Constantini simul et Theodosii usque nunc. *In Matth. xxiv.* *Hom.* 49. 202. E.

(*o*) Et verum est quidem, quia spinas et tribulos omnes iniquos haereticos appellavit. Tamen forsitan sciens Dominus hanc haeresim praevalituram prae omnibus tribulos eos appellavit, quasi Trinitatis professores, et triangulam impietatem in sua perfidia bajulantes. *Hom.* 19. p. 95. D.



Ch. cLiv. upon St. MATTHEW.

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560.

9. "Heresies (*p*) have the outward appearance of churches. But they are not churches, any more than apes are men."

10. "Heretics (*q*) are worse than Heathens. For Heathens blaspheme Christ ignorantly, heretics knowingly oppose the true doctrine of Christ." He speaks to the like purpose in another (*r*) place.

11. "As (*s*) a member cut off from the body cannot live, in like manner all heretics cut off from the body of the one Church, cannot have the life of Christ, nor any spiritual good things. But their church is deserted, not by men indeed,

Y

"for

(*p*) Quoniam et simia hominis habet membra, et per omnia hominem imitatur, numquid propterea dicenda est homo? Sic et haeresis omnia ecclesiae habet et imitatur mysteria. Sed non sunt Ecclesiae. *Hom. 19. p. 93. C.*

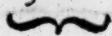
(*q*) Haereticos Gentibus esse peiores, dubitat nemo. Primum, quia Gentiles per ignorantiam Christum blasphemant, haeretici autem scientes Christi laniant veritatem. *Hom. 30. p. 128. C.*

(*r*) Quoniam Gentiles veritatem spernunt, quam non audierunt: Judaei autem, quam non crediderunt: Haeretici autem, quam audierunt et didicerunt. *Hom. 41. p. 176. C.*

(*s*) Sicut autem membrum a corpore praecisum, vivere non potest. . . sic et omnes haeretici, praecisi a corpore unius Ecclesiae, nec vitam Christi in se habere possunt, nec viriditatem gratiae spiritualis, sed est ecclesia eorum deserta:

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“ for it abounds with evil men, who are  
 “ always the most. But it is deserted by all  
 “ good men, and by God himself, and all  
 “ the things that are of God.”

12. Explaining the parable of the virgins in Matth. xxv. he says : “ The (*t*) foolish  
 “ virgins are such as have the faith entire,  
 “ but want works of righteousness. Where-  
 “ as *Jews* and heretics have not faith, nor  
 “ works : nor can have them. And if they  
 “ had the oyl of works, it could not profit  
 “ them, because they have not faith to en-  
 “ kindle it.”

13. Upon Matth. vii. 27. *And great was  
 the fall of it* : he says, that (*u*) heresie is  
 worse

deserta : non ab hominibus : abundat enim perversis ho-  
 minibus, quomodo semper malorum major est copia quam  
 bonorum. Sed deserta est a sanctis, deserta est a sanctitate,  
 a fide, a veritate, a gratia, a Spiritu, deserta denique est  
 ab ipso Deo, et a bonis omnibus quae sunt Dei. &c. *Hom.*  
 46. p. 197. B. C. D.

(*t*) Fatuae autem virgines sunt, quae fidem Christi inte-  
 gram habent, opera autem justitiae non habent. Judaei ve-  
 ro et haeretici neque fidem habent, neque opera possunt  
 habere. Sed etsi operum oleum habent, nihil eis prodest,  
 quia lampades fidei non habent, quas accendant. *Hom.* 52.  
 p. 217. E.

(*u*) Et erit ruina ejus magna. . . . sic et Christianus, si  
 aut fornicatus fuerit, aut adulteratus, aut homicidium fe-  
 cerit, cecidit quidem, tamen ruina ejus magna non est, quia  
 iterum

iterum  
 fundam  
 tus fuer  
 est ruina  
 99. C.  
 (x) Ser  
 malo, e  
 pore suo  
 plices in  
 (y) Vi  
 Devorato  
 non erud  
 tus es, ne  
 vare. Ho



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worse than fornication, adulterie, or murder. For if a Christian should offend in any of those points, he may repent, as *David* did. But if a Christian turns Gentil, or heretic, his fall is great, and his ruin compleat and final.

14. Descanting upon Matth. xxiii. 33. *Ye serpents, ye generation of Vipers* : he (x) resembles heretics to serpents on more accounts than one. Where he also observes, what is commonly said of heretics, that they are not uniform and consistent, but very various and unsteadie in their sentiments.

15. He decies (y) the baptisim of here-  
tics, as altogether invalid, and of no use to  
Y 2 them

iterum poenitentia furgere potest, sicut David. Si autem de fundamento fidei aliquid fuerit passus : id est, si praevaricatus fuerit, et ad Gentiles, aut haereticos transierit, tunc est ruina ejus magna, quia totus funditus ruit. *Hom. 20. p. 99. C. D.*

(x) Serpentes enim sunt et omnes haeretici, prudentes in malo, et stulti in bono. Et sicut serpentes varii sunt in corpore suo, sic haeretici varii sunt in erroribus suis, et multiplices in malignitate. *Hom. 41. p. 191. D. E.*

(y) Vide, doctores haeretici quid dicuntur a Christo? Devoratores. Si ergo eruditus es ab haeticis, raptus es, non eruditus, non pastus. Si baptizatus ab eis es, devoratus es, non salvatus. Nam luporum est devorare, non salvare. *Hom. 19. p. 94. C. D.* Quo-

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them who have it. Upon this point he declares his opinion again and again.

16. I do not transcribe these things with approbation, nor with a view of recommendation. Far from it. I think that severity of judgement, and bitterness of spirit, toward people of different sentiments, ought to be disliked in all men, whatever be their denomination. But as I have taken the liberty in the course of this work, to observe the defects of moderation in (x) *Amphilochius*, (a) *Gregorie Nazianzen*, (b) *Jerome*, (c) *Cassian*, and others; I have thought it not improper to transcribe all these passages, for shewing the temper of this writer also.

Quomodo autem nudus vestiatur nudum, aut quomodo mendicus faciat alterum divitem? Sic et ipse qui baptizatus non est, quomodo alteri potest baptismum dare? Secundum hoc et de haereticis dicimus: Quia ubi est fides, illic est Ecclesia: ubi Ecclesia, ibi Sacerdos: ubi Sacerdos, ibi baptismum: ubi baptismum, ibi Christianus. Ubi autem fides non est, ibi nec Ecclesia est: ubi Ecclesia non est, nec Sacerdos est: ubi Sacerdos non est, nec baptismum: ubi baptismum non est, nec Christianus fit aliquis. *Hom. 6. p. 51.*

*B. C. Vid. et Hom. 3. p. 38. B.*

(x) *See Vol. 9. p. 151. 152.*

(a) *The same p. 139. 140.*

(b) *Vol. 10. p. 25. . . . 28.*

(c) *P. 119. 120.*

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also. Which appears to me to be far from being commendable, or deserving imitation.

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III. My chief concern is with the New Testament. Nevertheless I shall take some notice of this writer's regard for the Old Testament also.

*Books of  
the O. T.  
received by  
him.*

1. He has quoted most, or all the books of the Old Testament : particularly (d) the book of *Ruth*, and (e) the *Canticles*.

2. The book of *Ecclesiasticus* is often quoted in this work : sometimes (f) as *Sirach's*, several times, as g) *Solomon's*.

3. The book of *Wisdom* is quoted (h) as *Solomon's*.

Y 3

4. This

(d) Hic itaque Booz accepit uxorem Moabitidem, nomine Ruth. Quomodo accepit eam, exponere existimavi superfluum, cum de his Scriptura sit omnibus manifesta. *Hom.* 1. p. 16. C.

(e) Sic in Ecclesia, quae hortus est Christi, Salomone dicente. [Cant. iv. 12.] *Hom.* 20. p. 95. C.

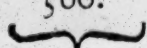
Sicut in Canticis ex persona Ecclesiae Sapientia dicit. *Hom.* 13. p. 75. E.

(f) Nam in Sirach Libro adventum Christi sic deprecatur. *Hom.* 30. p. 126. C.

(g) Vid. *Hom.* 2. p. 33. C. *Hom.* 12. p. 67. D. *Hom.* 17. p. 89. B. C. *Hom.* 28. p. 120. D. E. *Hom.* 29. p. 123. A. *Hom.* 36. p. 154. C. *Hom.* 41. p. 174. E. *Hom.* 51. p. 215. D. *Hom.* 1. p. 25. C.

(h) *Hom.* 39. p. 163. B. *Hom.* 24. p. 105. A.



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4. This author quotes (*i*) the second book of the *Maccabees*.

5. He has also quoted (*k*) *Tobit*.

6. There are several other apocryphal books, relating to the Old Testament quoted by him.

7. As (*l*) the book of *Seth*.

8. Another (*m*) book, how called, is not quite clear: whether *Isaiab*, or *Hezekiab*.

9. From (*n*) some apocryphal book, though not expressly named by him, he had learned

(*i*) *Hom.* 25. p. 112. C.

(*k*) *Hom.* 26. p. 115. B. *Hom.* 1. p. 26. C. *Hom.* 13. p. 74. C. D

(*l*) *Audivi aliquos referentes de quadam scriptura, et si non certa, tamen non destruente fidem, sed potius delectante, quoniam erat quaedam gens sita in ipso principio Orientis juxta Oceanum, apud quos ferebatur quaedam scriptura, inscripta nomine Seth, de apparitura hac stella, et muneribus ei hujusmodi offerendis. Hom. 2. p. 28. D. E.*

(*m*) *Denique cum aegrotasset Ezechias in tempore quodam, et venisset ad eum Esaias Propheta visitandum, vocavit Ezechias filium suum Manassen, et coepit ei mandare, quod debeat Deum timere, quomodo regere regnum, et alia multa. Et dixit ad eum Esaias: Vere quia non descendunt verba tua in cor ejus: Sed et meipsum oportet per manum ejus interfici. Quod audiens Ezechias, volebat filium suum interficere. &c. Hom. i. p. 21. A.*

(*n*) —quomodo aliquando licuit et sorores habere uxores? quomodo habuerunt Cain et Abel? Haec nomina filiarum Adam, quas in initio habuit post Cain et Abel, Rissam et Edoclam, et non peccaverunt. *Hom. i. p. 24. A.*



learned the names of the two daughters of *Adam*, married to *Cain* and *Abel*.

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*Books of  
the N. T.  
received  
by him.*

IV. I now proceed to take this writer's testimonie to the books of the New Testament.

1. It may be worth the while to observe somewhat particularly what he says of the Evangelists *Matthew* and *John* in the Prologue or introduction to his Commentarie upon St. *Matthew's* Gospel.

2. "The (o) occasion of *Matthew's* writing was said to be this. There being a

Y 4

"great

(o) Sicut referunt, Matthaeum conscribere Evangelium causa compulit talis. Cum facta fuisset in Palestina persecutio gravis, et periclitarentur dispergi omnes, ut carentes forte doctoribus fidei non carerent doctrina, petierunt Matthaeum, ut omnium verborum et operum Christi conscriberet eis historiam, ut ubicunque essent futuri, totius seculum haberent fidei statum. Quod autem ab humana ejus coepit nativitate, et humanam ejus generationem exposuit, compulit impia impudentia Judaeorum, denegantium Jesum Christum de David semine ducere genus. Corpus autem narrationis suae ordinavit hoc modo. Primum nativitatem, deinde baptismum, tertio tentationem, in quarto doctrinam, in quinto miracula, in sexto passionem, in septimo resurrectionem et ascensionem ejus. . . . Matthaeus sanctorum quidem, praecipue tamen peccatorum Evangelista, qui non solum sermone, sed etiam ipsa vitae suae correctione

“ great persecution in *Palestine*, so that there  
 “ was danger, least all the faithful should  
 “ be dispersed: that they might not be  
 “ without teaching, though they should  
 “ have no teachers, they requested *Mat-*  
 “ *thew* to write for them a historie of all  
 “ Christ’s words and works, that wherever  
 “ they should be, they might have with  
 “ them the ground of their faith. That  
 “ he began with Christ’s nativity according  
 “ to the flesh, was owing to the unbelieving  
 “ *Jews*, who denied Jesus to be descended  
 “ from *David*. The body of his historie is  
 “ disposed in this manner. First he re-  
 “ lates Christ’s nativity, then his baptism,  
 “ after that his temptation, in the fourth  
 “ place his doctrine, in the fifth place his  
 “ miracles, in the sixth his passion, in the  
 “ seventh his resurrection and ascension.  
 “ *Matthew* is an Evangelist of saints, but  
 “ more especially of sinners: who preach-  
 “ ed the gospel to sinners not only in word,  
 “ but

correctione peccatoribus evangelium praedicavit. Nun-  
 quam enim Telonarius constitutus, qui consueverat pecu-  
 nias colligere perituras, factus fuisset Evangelista, ut ser-  
 mones conscriberet in aeternam manfuros, nisi suo exem-  
 plo peccatores ad misericordiam poenitentiae invitaret, &c.  
*Prolog. ib. p. xi.*



“but by the example also of his own re-  
 pentance. Nor would he who had been  
 a Publican, employed in collecting perish-  
 able riches, have been made an Evange-  
 list, to write words that should endure  
 forever, unless by his example he had  
 encouraged sinners to hope for mercie.”

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3. In his first homilie upon St. *Matthæw*,  
 that is, in the begining of his Commentarie,  
 he says, “*John* (*p*) wrote for the Gentils,  
 when he was in banishment among them.  
 He wrote for Gentils. And therefore he  
 wrote in *Greek*. *Matthæw* wrote in *He-*  
*brew* for the *Jews*, that they might be  
 edified in the faith. *John* began his Gos-  
 pel as he does, because the Gentils did  
 not know, that God had a Son, nor how  
 he was begotten.” So this writer.

4. I would observe farther, that in this  
 work all the four Gospels are largely quo-  
 ted :

(*p*) Quoniam Ioannes inter Gentes in exilio constitutus  
 Graeco sermone Evangelium causa Gentium scripsit : quæ  
 non cognoscebant, si Deus Filium habet, aut quomodo  
 genitum habet . . . Matthæus autem Evangelium Ju-  
 daeis Hebraico sermone conscripsit, sicut jam diximus su-  
 pra, ut Judæi legentes aedificarentur in fide. *Hæm. i. p. xi.*  
*et xii.*



ted : and that (*q*) the author frequently compares the several accounts of the first three Evangelists. Moreover, before he published this Comment upon St. *Matthæw*, he (*r*) had writ an explication of St. *Luke's* Gospel.

5. The book of the Acts of the Apostles is often cited in this work, and ascribed to (*s*) *Luke* as the writer.

6. The author has quoted all or most of St. *Paul's* Epistles, particularly (*t*) that to the *Hebrews*.

Mr. Wet.

(*q*) Sciendum est, quod Lucas quidem et Marcus statim in primis ponunt doemoniacum curatum. &c. *Hom.* 21. p. 100. *A. B.*

Verius autem quid sit abominatio desolationis, Lucas Evangelista interpretatur. Nam in quo loco Marcus et præfens Matthæus ponunt : *Cum videritis abominationem desolationis* : in ipso loco Lucas sic ponit : *Cum videritis circumdari ab exercitu Jerusalem, tunc scitote, quia appropinquavit desolatio ejus.* *Hom.* 49. p. 202. *B.* Vid. et *Hom.* 50. p. 213. *D. E.*

(*r*) Vid. *Hom.* 9. p. 56. *C. D.*

(*s*) Unde etiam Lucas testatur de illo, dicens : *Primum quidem sermonem feci de omnibus, o Theophile, quæ coepit Jesus facere et docere.* [*Act.* i. 1.] *Hom.* 4. p. 41. *C.*

(*t*) De quo ait Apostolus : Vivum est verbum Dei et efficax. &c. [*Heb.* iv. 12.] *Hom.* 26. p. 113. *B. C.* Vid. et *Hom.* 38. p. 159. *D.*

Mr. *Wetstein* says, that (*u*) the Author of this work was a *Latin*, and did not receive the epistle to the *Hebrews*. Nevertheless (*x*) he has plainly quoted it as the Apostle's in one place, and referred, or alluded to it in another.

7. He has also quoted (*y*) the epistle of *James* several times. He seems to have supposed him to be (*z*) *James* the son of *Alpheus*, and consequently an Apostle of Christ.

8. It is needless to refer to quotations of the first epistle of *Peter*, which was always received. But it may be worth observing, that (*a*) he quotes his second epistle.

9. He

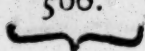
(*u*) Ceterum Latinus fuit, qui epistolam ad Hebraeos non recepit. *Prolegom. ad N. T. Tom. i. p. 81.*

(*x*) See note (*t*)

(*y*) Sicut ait Jacobus: Si omnem legem adimpleas, &c. [Cap. ii. 10.] *Hom. 35. p. 151. D. Vid. et Hom. 4. p. 41. A.*

(*z*) Item Jacobum Alphaei lapidantes. Propter quae omnia Jerusalem destructa est a Romanis. *Hom. 41. p. 174. E.*

(*a*) Propterea dicit Petrus in epistola sua de Scripturarum obscuritate, quia non sicut voluit homo, loquutus est Spiritus, sed sicut voluit Spiritus, ita loquutus est homo, *Hom. 44. p. 186. D. Vid. 2 Pet. i. 19. . . 21,*



9. He has several times quoted (*b*) the book of the Revelation.

10. This author therefore received all the same books of the New Testament, which we do. And his respect for them is manifest.

11. Moreover he says, that (*c*) as miracles are now ceased, there is no other way of knowing the truth, but by the Scriptures. I transcribe his words below at large.

*Books quoted which are not in the Canon.*

IV. His division of the books of Scripture is that, which is common with all  
Christi-

(*b*) Quoniam autem tribus annis et sex mensibus protendendum est Antichristi regnum, multae Scripturae significant, maxime tamen in Revelatione sua Joannes. *Hom.* 49. in *Matt. xxiv. p. 203. D. Vid. et Hom. 13. p. 74. G. Hom. 19. p. 90. A. Hom. 52. p. 218. E.*

(*c*) Et quare jubet in hoc tempore omnes Christianos conferre se ad Scripturas? Quia in tempore hoc, ex quo obtinuit haeresis illa ecclesias, nulla probatio potest esse verae Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi Scripturae Divinae. Antea enim multis modis ostendebatur, quae esset Ecclesia Christi, et quae Gentilitas. Nunc autem nullo modo cognoscitur, quae sit vera Ecclesia Christi, nisi tantummodo per Scripturas. Volens ergo quis cognoscere, quae sit vera Ecclesia Christi, unde cog-

noscatur

Ch.

Chri

phets

Chri

1.

three

2.

tions

noscatur

per Scri

qui eran

quidem

talia no

nem uti

tur, qui

norum c

eos inve

49. p. 2

(*d*) H

id est, A

cepit.

(*e*) Se

exposuit.

Hoc e

202. B.

Sicut a

christo et

potestas.

Unde c

modo deb

qui. Ho

(*f*) Al

Canonum

Const. Ap



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Christians in general: Apostles (*d*) and Prophets. However, he has quoted some Christian writings, not in our canon.

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1. He has quoted (*e*) the Recognitions three or four times.

2. He likewise quotes (*f*) the Constitutions or Canons of the Apostles.

3. What

noscat in tanta confusione similitudinis, nisi tantummodo per Scripturas? Item antea et per signa cognoscebantur, qui erant veri Christiani, et qui falsi. Quomodo? Falsi quidem aut non poterant facere, sicut veri Christiani: aut talia non poterant facere, qualia veri Christiani . . . omnem utilitatem habentia. . . . Et per hoc cognoscebantur, qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino levata est: magis autem et apud eos invenitur, qui falsi sunt Christiani, fieri ficta. *Hom.* 49. p. 204. D. E.

(*d*) Haec est Ecclesia, . . . quae legatos Jesu Christi, id est, Apostolos et Prophetas, hoc est, scripta eorum recepit. *Hom.* 49. p. 204. C.

(*e*) Sed audi mysterium, quod Petrus apud Clementem exposuit. *Hom.* 26. p. 115. A.

Hoc et Petrus apud Clementem exponit. *Hom.* 49. p. 202. B.

Sicut autem Petrus apud Clementem exponit, Anti-christo etiam plenorum signorum faciendorum est danda potestas. *Hom.* 49. p. 204. E.

Unde et sapienter Petrus dicit apud Clementem, quomodo debet quis incessanter quae Dei sunt cogitare et loqui. *Hom.* 51. p. 214. C. D.

(*f*) Aliter certe, sicut Apostoli interpretantur in libro Canonum, qui est de Episcopis . . . *Hom.* 13. p. 74. *Vid. Const. Ap. l. 3. c. 14.*

Quomodo

3. What regard the author had for these two books, does not clearly appear. But I think, that if he had respected them, as of authority, he would have quoted them oftener.

4. He says, “ that (*g*) *Joseph* was absent, “ when the angel appeared to *Marie*, as related by Luke i. 26. . 38. and that this “ is said in a historie, that is not unreasonable, nor incredible. For that was a proper circumstance.” Possibly, he speaks more advantageously of that book, than it deserved. Nevertheless, he gives it no authority.

5. He intimates, that (*b*) in some secret or apocryphal books it was written, that Christ baptized *John*, after he had been baptized

Quomodo autem quidam sacerdotes ex hominibus ordinantur, manifeste in libro octavo Canonum Apostolorum dicitur. *Hom. 53. p. 221. A. Conf. Const. Ap. l. 8. c. 2.*

(*g*) Nam sicut historia quaedam non incredibilis, neque irrationalis, docet, quando gesta sunt quae refert Lucas, Joseph absens erat. Nec enim conveniens est putare praesente Joseph introisse angelum ad Mariam, ei dixisse quae dixit, et Mariam respondisse quaecunque respondit. *Hom. i. p. 24. D. E.*

(*b*) Dum autem dicenti Joanni, *Ego a te debeo baptizari* respondit, *modo interim sine*, ostendit, quia postea Christus baptizavit Joannem: quamvis in secretioribus libris manifeste



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baptized of him. Which, we may suppose, had been collected from words of Matt. iii. 14. 15.

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VI. I shall now allege, or refer to, some select passages.

*Select  
Passages.*

1. The author well explains (*i*) our Lord's prohibition, *not to do our alms before men, to be seen of them*. Matth. vi. 1. . . 4.

2. He largely considers, what (*k*) is implied in *Loving God with all the heart*.

3. He shews, what (*l*) is to be understood by the *wedding garment*.

4. He examines (*m*) the reasons assigned by some, why Jesus Christ is called the Son of God.

5. The (*n*) ten commandments are handsomely rehearsed by him.

6. He

teste hoc scriptum sit. Et Joannes quidem baptizavit illum in aqua, ille autem Joannem in Spiritu. *Hom. 4. p. 41. E.*

(*i*) *Hom. 13. p. 72. A. B.*

(*k*) *Hom. 42. p. 181.*

(*l*) *Hom. 41. p. 175. A. B.*

(*m*) *Hom. 40. p. 169. E.*

(*n*) *Hom. 49. p. 205. C. D.*



6. He supposeth, that (o) *Paul* was blamable for what he said to the High-Priest. Acts xxiii. 3.

7. He (p) read 1 Theff. v. 21. as we do.

8. He quotes (q) *Josephus*.

9. That miraculous powers had ceased in the author's time, may be seen in a passage transcribed (r) above : where he speaks of studying the Scriptures, as the only way of knowing which is the true Church.

10. This writer has expressions (s) concerning the eucharist, which cannot be reconciled with the modern Popish doctrine of transubstantiation.

11. They

(o) Item cum Paulus maledixisset sacerdotem Ananiam, et audisset, quoniam erat sacerdos, poenitentia ductus respondit : *Nesciebam, fratres, quia Princeps erat sacerdotum.* Hom. 40. p. 164. C.

(p) Dicit Apostolus : Omnia probate. Et quod bonum est tenete. Hom. 44. p. 186. E.

(q) Quales pestilentiae, et quales fames, et terrae motus, praeceperunt Judaeam, antequam Jerusalem caperetur, cognoscere potest, qui Josephum legit. Hom. 48. p. 201. A.

(r) See p. 332.

(s) Si ergo haec vasa sanctificata ad privatos usus transferre sic periculosum est, in quibus non est verum corpus Christi,

Ch. c

11.

(t) R.

author

Christi,  
magis va

lum prae

in eis ut

(t) See

... 206



II. They who are curious, may consult  
(t) *R. Simon*, who has an article upon this  
author, as a Commentator.

Christi, sed mysterium corporis ejus continetur; quanto  
magis vasa corporis nostri, quae sibi Deus ad habitacū-  
lum praeparavit, non debemus locum dare Diabolo agendi  
in eis ut vult? *Hom. xi. p. 63. C. D.*

(t) See *Hist. Crit. des Commentat. du N. T. Ch. xiii. p. 191.*  
... 206.





## C H A P. CLV.

## VICTOR TUNUNENSIS.

A. D.  
566.

I. **V**ICTOR TUNUNENSIS, an African Bishop, who flourished about the middle (*a*) of the sixth century, and wrote a Chronicle, ending (*b*) at the year 566. says: "When (*c*) *Messala* was " Consul, (that is, in the year of Christ 506.) " at *Constantinople*, by order of the Empe- " rour *Anastasius*, the holy Gospels, being " written by illiterate Evangelists, are cen- " sured, and corrected."

2. Some have hence argued, that the copies of the New Testament, of the Gospels at least, have not come down to us, as they were originally written, they having been

(*a*) He is placed by *Cave* at the year 555. *Hist. Lit. T. i. p. 528.*

(*b*) *Vid. Pagi Ann. 566. n. 2.*

(*c*) *Messala* V. C. Coss. Constantinopoli, jubente *Anastasio*, Imperatore, sancta Evangelia, tamquam ab idiotis Evangelistis composita, reprehenduntur, et emendantur. *Vict. Tunun. Chr. p. 6. ap. Scalig. Thes. Temp.*

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been altered in the time of the Emperour *Anastafius*, who began his reign in the year 491. and died (*d*) in 518.

A. D.

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3. I shall immediatly transcribe below (*e*) a part of Dr. *Mill*'s observations upon this storie, containing a brief, yet full confutation of it. And I add the few following observations.

1.) It was impossible to attempt, in the sixth centurie, an alteration in the sense, or in the words of the Gospels, or any other books of the New Testament, without great offense to Christians in general : forasmuch as there were at that time in every part of the known world, in *Europe*, *Asia*, and *Africa*, numerous copies of the books of the New Testament, in the original *Greek*, and in the *Syriac*, *Latin*, and other languages, into which they had been translated.

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2. That

(*d*) *Vid. Pagi ann. 518. n. ii.*

(*e*) Unde haec desumerit auctor ille, nescio . . . Verum hujusmodi Evangelia nulla usquam in publicum prodiisse, tam certum est, quam certissimum. Ipsum nomen sane novorum Evangeliorum dici haud potest quantas per universum Orientem excitaturum fuisse tragoedias, quam graves tumultus, nec fortasse sine Imperatoris caede sopiendos. Sed ut prospere, et ex voto successerit isti hoc facinus, certe si Evangelia haec, eorumve particulae aliquae evolassent

## VICTOR TUNUNENSIS. Book I.

2.) That no alteration was made in the Gospels, or other sacred books, is apparent hence : that our present copies agree with the quotations in ancient *Greek* and *Latin* authors, and with the translations made before the time of *Anastasius*.

3.) This storie of *Victor* deserves no regard, because he is singular : as is observed by *Mill* in the place above cited, and (f) by others. There is no other writer mentions it, beside *Isidore* of *Seville*, who transcribed *Victor*. Whereas, if ever such an attempt had been made by *Anastasius*, and any books had been published with alterations,

evolassent in vulgus, fieri non potest, quin historici ad unum omnes, qui reliqua Anastasii flagitia enarrarunt, etiam hoc longe super alia memorabile, graphice, suisque omnino coloribus depingerent : cum tamen apud eos altum sit de hac re silentium : neque exstet, quod sciam, ex omni scriptorum turba, praeter unum Victorem, quique verba ejus transcripsit, Isidorum Hispalensem, qui *ἡαδισγίας* hujus aliquam faciat mentionem. *Mill. Proleg. n. 1014. 1015.*

(f) Atque hic non dicam, Victorem unum omnium scriptorum esse Nam Isidori, Tununensem exscribentis, nulla ratio haberi potest, qui Imperatori hoc crimen impigerit. Neque ostendam, aequales omnes, quorum aliqui professi inimici graves contumelias Augusto imposuerunt, horum nihil memoriae prodidisse. &c. *Petr. Wesfeling. Dissert. ad Victor. Tun. cap. i. p. 111. Ultr. 1738.*

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tions, it would have made a great noise in the world, and would have occasioned a general outcry. The Emperour *Anastasius* was far from being popular in his government. And there are extant writings of contemporaries, as well as others, in which (g) he is freely and grievously reproached. Nevertheless there is no notice taken of this affair, which would have given greater and more general offense to Christians, than any other.

4.) These considerations, as seems to me, are sufficient to shew, that (h) learned men have with good reason generally looked upon this storie of *Victor* as fabulous. I therefore content my-self with what has been already observed, without proceeding farther.

5.) However, some learned men have formed conjectures concerning the occasion of this account: particularly that great man

Z 3

Dr. Richard

(g) See note (e) and (f)

(h) *Fabula Victoris Tununensis* A. 506. scribentis. *Messala* Consule, Jubente *Anastasio* Imperatore, sancta *Evangelia* ab idiotis Evangelistis composita, esse reprehensâ ac emendata, nullam fidem meretur. Fr. *Lampe Synops.* H. E. l. 2. c. 6. n. vii. p. 159. Vid. etiam *Ja. Basnag. Hist. de l'Eglise.* l. 8. ch. 2. n. viii. p. 424.



## VICTOR TUNUNENSIS. Book I,

Dr. Richard Bentley, in his *Remarks* (i) upon a late *Discourse of free thinking*, writ by him in the borrowed name of *Phileleutherus Lipfienfis* : and likewise (k) *Peter Wesseling* in a *Dissertation* upon this article of *Victor's Chronicle*. Whose conjectures, and reasonings in support of them, are referred to the curious reader.

(i) See those *Remarks*. numb. xxxiii.

(k) *Vid. Wesseling*. ubi supra. cap. 2. p. 132. &c.



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## C H A P. CLVI.

GREGORIE I. *Bishop of Rome.*

- I. *His Time.* II. *Books of the Old Testament received by him.* III. *Books of the New Testament received by him.* IV. *General Titles and Divisions of the Books of Scripture, and Marks of Respect for them.* V. *Select Passages, and Observations.*

I. GREGORIE (a) the first, commonly called *the Great*, was consecrated Bishop of Rome in the year 590. and died in 604.

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*His Time.*

I shall take some notice of his testimonie to the books of the Old, then of the New Testament, and afterwards transcribe, or refer to some select passages.

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II. I. Gre-

(a) *Vid. Cav. H. L. T. i. p. 543. &c. A. Pagi Ann. 590. n. v. Fr. Pagi Breviarium Pontif. Rom. T. i. p. 340. &c. S. Basn. Ann. 581. n. viii. et 590. n. vi. Mr. Bower's History of the Popes. V. 2. p. 463. . . . 543. L. E. Du Pin Bib. des Aut. Ec. T. 5. p. 102. . . . 146.*

## GREGORIE I. Book I.

II. 1. *Gregorie* has often quoted all the books of the Old Testament, except *Ruth* and *Esther*.

2. He has several times quoted (*b*) the book of Canticles, as *Solomon's*. And there is extant a Commentarie upon that book, which has been ascribed to him. The genuinnesse of which is denied by (*c*) some, and asserted by (*d*) others. I shall not quote any thing out of it.

3. *Gregorie* has not quoted any of the apocryphal books of the Old Testament, not in the Jewish canon, except the books of *Tobit*, *Wisdom*, *Ecclesiasticus*, and the first book of the *Maccabees*.

4. And these are always so quoted, as to shew, that they were not canonical, or of authority, and decisive in the things of religion.

5. When

(*b*) *Vid. Expos. in libr. Job. l. 19. c. 30. p. 634. B. T. i. l. 13. c. 53. p. 415. D. l. 18. c. 49. p. 595. C. et alibi. Paris. 1705.*

(*c*) *Du Pin, as before, p. 141. Mr. Bower, p. 542. Fr. Pagi Breviarium P. R. T. i. p. 375.*

(*d*) *Vid. Benedictinor, Admon. in Canticor. Exp. T. 3. P. xi. p. 393. &c.*

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(*i*) Vid.



5. When he quotes any texts of *Tobit*, it is only as (e) the words of some wise, or good man.

6. And exactly in the same manner, when he quotes (f) the book of Wisdom.

7. In the like manner *Ecclesiasticus* : "As g) it is said in the Ecclesiastical book." Or, "as (h) a certain wise man says." Of both which I have put several instances in the margin. Where (i) too it is sometimes expressly

(e) Et sicut per quemdam sapientem de coelesti Jerusalem dicitur. [Tob. xiii. 16. . . 18.] In *Ezech. l. 1 hom. 9. T. i. 1263. A.* Cum quidam sapiens dicat. [Tob. iv. 15. al. 16.] In *Evang. l. 2. hom. 38. T. i. p. 1640. G.*

Cum et per quemdam justum dicitur : Quod ab alio odii tibi fieri, vide ne tu alteri facias. [Tob. iv. 15] In *Job. S. x. c. 6. p. 340. E.*

(f) Unde per quemdam sapientem dicitur : Senectus enim venerabilis est. . . [Sap. iv. 8.] *Expos. in Job. S. 19. c. 17. p. 618. A.*

(g) Quibus bene per Ecclesiasticum librum dicitur. In *Job. l. 21. c. 29. p. 692. c.*

Contra hunc tumorem per Ecclesiasticum librum dicitur : . . . Hunc tumorem Dominus per Prophetam in pastoribus increpans ait : Vos autem cum austeritate inperabatis eis, et cum potentia, [Ezech. xxxiv. 4.] In *Job. l. 34. c. 25. p. 785. B. C.*

(h) Unde recte per quemdam sapientem dicitur. *Ib. l. 20. c. 24. p. 661. D.*

\*Cui per quemdam sapientem dicitur : Ne dicas : Peccavi. Et quid accidit mihi trista? [Ecclis. v. 4.] *Ib. l. 25. c. 5. p. 789. D.*

(i) *Vid. not. (g)*

expressly distinguished from prophetical writings.

8. In all *Gregorie's* works there is very little notice taken of the books of the *Maccabees*. In the one place, where the first of those books is mentioned, he (*k*) quotes it only as an useful book, and makes a kind of apologie for quoting a book, which, as he says, was not canonical.

9. I said just now, that the apocryphal books are quoted as the writings of wise men only. I would now add, that books of the *Jewish* canon are quoted as writ by Prophets. So (*l*) he quotes the Psalms very frequently. And in a like manner (*m*) *Daniel*, (*n*) *Hosea*,

(*k*) De qua se non inordinate agimus, si ex libris, licet non canonicis, sed tamen ad aedificationem Ecclesiae editis, testimonium proferamus. Eleazar namque in praelio elephantem feriens stravit. Sed sub ipso quem exstinxit occubuit. In *Job. l. 19. c. 22. al. 13. p. 622. A. B.*

(*l*) Hinc namque Propheta ait: *Qui perfecit pedes meos quasi cervi.* [Ps. xvii. 24. al. xviii. 33.] In *Job. l. 26. c. 14. p. 821. D.*

Hinc per eundem Prophetam [Psalmistam] certanti animae Dominus dicit: *Exaudi vi te in abscondito tempestatis.* &c. [Ps. lxxx. 8. al. lxxxi. 7.] In *Job. ib. p. 822. A. Vid. et l. 26. c. 18. p. 827. B. et passim.*

(*m*) Bene autem *Daniel* Propheta. In *Job. l. 22. c. 20. p. 721. C.*



(n) *Hosea*, (o) *Amos*, (p) *Habakuk*, (q) *Isaiah*, (r) *Ezekiel*, and other canonical books of the Old Testament: though a little before, or soon after, the books of *Wisdom*, and *Ecclesiasticus* are quoted as writ by wise men only.

10. What I have said here is agreeable to the sentiments and observations (s) of *James Basnage* upon the same point. And it may not be amiss for an attentive reader to compare *Gregorie's* quotations of the apocryphal books of the Old Testament with those of *Ambrose*, Bishop of *Milan*, formerly (t) taken notice of. Who shews more regard to these apocryphal books, than this Bishop of *Rome*.

## 11. In

(n) Propheta etiam alius dicit. [Osee.] In *Ezech. l. i. hom. xi. n. 25. p. 1290. D.*

(o) Unde etiam Dominus per Prophetam alium minatus. [Amos] In *Ezech. l. i. hom. 10. n. 2. p. 1263. E.*

(p) Unde recte quoque per quemdam sapientem dicitur. [Ecclis.] In *Job. l. 20. c. 24. p. 661. B.* Hinc etenim *Habacuc* Propheta ait. In *Job. l. 20. c. 3. p. 638. B.*

(q) Quia et per Prophetam alterum dicitur. [Is.] In *Ezech. l. i. hom. 12. p. 1294. E.*

(r) Pro eo autem quod multa *Ezechiel* Propheta obscura et perplexa auditurus erat. In *Ezech. l. i. hom. 10. n. 3. p. 1264. D.*

(s) *Hist. de l'Eglise. l. 8. ch. 10. n. iv. p. 445.*

(t) See *ch. cvi. vol. 9. p. 242. . . 244.*



## GREGORIE I. Book I.

II. In a word *Gregorie's* canon of the Old Testament appears to be the same with that of the *Jews*. And perhaps this may be confirmed by the general divisions of the books of Scripture, to be observed hereafter.

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Him.*

III. I proceed to *Gregorie's* testimonie to the New Testament.

1. In the first place it is to be observed, that (*u*) he received four Gospels, and asserts their compleat harmonie. Where he calls the Gospels of the several Evangelists their books.

2. He says, that (*x*) our Lord, after he had died, and was risen again, and ascended to heaven, wrote the New Testament by the Apostles.

3. According to *Gregorie*, as well as many others, the four living creatures in Ezek.

i. 5.

(*u*) Petra autem erat Christus. [2. Cor. x. 4.] De hac petra olei rivus exiit, liber Matthæi, liber Marci, liber Lucae, et liber Johannis. *In Job. l. 19. c. 14. p. 616. D.*

(*x*) Et quia ipse Dominus postquam pro nobis mortuus est, et resurrexit, et ascendit in Coelum, tunc Testamentum Novum per Apostolos scripsit. *Ibid. l. 22. c. 18. p. 720. A.*

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i. 5. . 10. represent (y) the four Evangelists, and (z) their compleat harmonie.

*Matthew* (a) he supposes to be represented by the face of a man, *Mark* by that of a lion, *Luke* by that of a calf, and *John* by that of an eagle.

4. It is needless to refer to quotations of the Acts of the Apostles, or St. *Paul's* Epistles, which are innumerable. I only just observe, that the (b) epistle to the *Hebrews* is

(y) Quid enim per quatuor animalia, quam quatuor Evangelistae signantur? In *Ezech. l. i. hom. 2. n. 18. p. 1190. A.*

(z) Quatuor ergo facies uni sunt: quia si requiras, quid Matthaeus de incarnatione Domini sentiat, hoc nimirum sentit quod Marcus, Lucas, et Johannes. Si quaeras, quid Johannes: hoc proculdubio quod Lucas, Marcus, et Matthaeus. Si quaeras, quid Marcus: hoc quod Matthaeus, Johannes et Lucas. Si quaeras, quid Lucas: hoc quod Johannes, Matthaeus, et Marcus, sentit. In *Ex. l. i. hom. 3. sub. in.*

(a) Quod enim quatuor haec pennata animalia quatuor Evangelistas designent, ipsa uniuscujusque libri evangelici exordia testantur. Nam quia ab humana generatione coepit, jure per hominem Matthaeus: quia per clamorem in deserto, recte designatur per leonem Marcus: quia a sacrificio exorsus est, bene per vitulum Lucas: quia vero a Divinitate Verbi coepit, digne per aquilam significatur Johannes. &c. In *Ex. l. i. hom. 4. init.*

(b) Quod Paulus quoque Apostolus ait. *Omnia enim nuda et aperta sunt oculis ejus.* [Hebr. iv. 13.] In *Job. l. 17. c. 23. p. 546. E. et passim.*



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is frequently quoted as the Apostle *Paul's* without hesitation.

5. And with regard to the Catholic Epistles, I observe, that (c) the epistle of *James* is often, and expressly quoted by *Gregorie*.

6. He often quotes (d) the first, and (e) the second epistles of *Peter*. I put in the margin several of his quotations: that the reader may see the manner of them, and how *Gregorie* calls *Peter* the Pastor of the Church, and first Pastor of the Church, as well as Apostle.

7. And it may be here observed, that he  
also

(c) *Jacobus corripit dicens. . . In Job. l. 7. c. 30. p. 233. E.*

(d) *Hujus iniqui molas ipse summus pastor Ecclesiae praedicando conterebat, cum diceret: Sobrii effote. &c. [2. Pet. v. 8.] In Job l. 19. c. 16. p. 629. B.*

*Primus Pastor Ecclesiae. Ib. l. 21. c. 15. p. 690. C.*

*Petrus namque, auctore Deo, Ecclesiae principatem tenens. Ib. l. 26. c. 20. p. 833. D.*

(e) *Lucernae enim nomine lumen signatur Scripturae, de qua ipse Ecclesiae pastor dicit: Habemus firmiorem propheticum sermonem. &c. [2 Pet. i 19.] In Job. l. 19 c. xi. p. 612. B.*

*Hinc Petrus Apostolus dicit: Adveniet dies Domini ut fur. [2 Pet. iii. 10.] In Ezech. l. i. hom. 2. n. 17. p. 1189. D.*

*Hinc Petrus gregis dominici pastor dicit. Ib. l. i. hom. 9. p. 1258. E.*



also speaks honorably of *Paul*, calling him (f) an excellent preacher or instructor.

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8. I shall add a passage or two relating to St. *Peter's* epistles, the second, especially. "The (g) same *Peter*, the first of the "Apostles, writing to his disciples, [in his "second epistle,] and knowing that there "were some who detracted from the merit "of *Paul's* writings, says: *Even as our be-* " *loved Paul also, according to the wisdom* " *given unto him, has written unto you: as* " *also*

(f) Unde recte egregius praedicator ait. *Exp. in Job. l. 13. c. 8. p. 421. A. Quia et praedicator egregius dicit. Ib. l. 22. c. i. in. Vid. et l. 22. c. 16. al. 17. p. 716. in.*

(g) Idem vero Apostolorum primus, cum multa discipulos admoneret, atque a quibusdam detrahi de Pauli scriptis agnosceret, dicit: *Sicut carissimus frater noster Paulus secundum datam sibi sapientiam scripsit volis. . .* Ecce Paulus in epistolis suis scripsit Petrum reprehensibilem, et ecce Petrus in epistolis suis asserit Paulum in his quae scripserat esse admirandum. Certe enim ni legisset Petrus Pauli epistolas, non laudasset. Si autem legit, quia illic ipse reprehensibilis diceretur, invenit. Amicus ergo veritatis laudavit etiam, quod reprehensus est, atque ei et hoc ipsum placuit. . . Seque etiam minori fratri ad consensum dedit, atque in eadem re factus est sectator minoris sui, ut etiam in hoc praeiret: quatenus qui primus erat in Apostolatus culmine, esset primus et in humilitate. Pensate ergo, fratres carissimi, in quo mentis vertice stetit, qui illas epistolas laudavit, in quibus scriptum se vituperabilem invenit. *In Eszech. l. 2. hom. 6. n. 9. p. 1367. 1368.*

“ *also in all his epistles speaking of these things.*  
 “ [2 Pet. iii. 15. 16.] Behold, *Paul* in his  
 “ epistles had writ, that *Peter* was to be  
 “ *blamed.* [Gal. ii. 11.] But *Peter* in his  
 “ epistles says, that *Paul* was to be admired  
 “ for what he had writ. Certainly, if *Pe-*  
 “ *ter* had not read *Paul*’s epistles, he could  
 “ not have commended them. But if he  
 “ read them, he found it there written, that  
 “ *he was to be blamed.*” Upon which *Gre-*  
*gorie* enlarges, shewing *Peter*’s humility,  
 and love of truth, or sincerity.

9. That argument depended upon the  
 supposition, that the writer of that epistle  
 was the same, who had been reproved by  
*Paul*. But some said, that the person re-  
 proved by *Paul* was not the Apostle *Peter*,  
 but another of the like name, called *Cephas*.  
*Gregorie* therefore shews from Gal. ii. 7. 8.  
 10. that (b) it was he, and could be no  
 other.

10. Some

(b) Sunt vero nonnulli, qui non Petrum Apostolorum  
 principem, sed quemdam alium eo nomine, qui a Paulo  
 sit reprehensus, accipiunt. Qui si Pauli studiosius verba  
 legissent, ista non dicerent. Dicturus enim Paulus: Cum  
 venisset Petrus Antiochiam, ei in faciem restiti: ut de quo Pe-  
 tro loqueretur, ostenderet, in ipso suae narrationis initio  
 praemisit.

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10. Some too there were in his time, who said, that (i) the second epistle, in which *Paul's* epistles were commended, was not *Peter's*. But *Gregorie* says, they would be of another mind, if they carefully considered those words of the epistle itself, where the writer speaks of *his having been with Christ in the mount*: *When there also came to him such a voice from the excellent glorie, saying: Thou art my beloved son, in whom I am well pleased.* 2. Pet. i. 17. 18.

11. *Gregorie* has these expressions: " As

A a

" (k) the

praemisit, dicens: Creditum est mihi evangelium praepitum, sicut Petro circumcisionis. Qui enim operatus in Petro ad Apostolum circumcisionis, operatus est et mihi inter Gentes. Patet ergo de quo Petro Paulus loquitur, quem et Apostolum nominat, et praefuisse evangelio circumcisionis narrat. *Ib.* n. 10.

(i) Et fuerunt quidam, qui secundam Petri epistolam, in qua epistolae Pauli laudatae sunt, ejus dicerent non fuisse. Sed si ejusdem epistolae verba pensare voluissent, longe aliter sentire potuerant. In ea quippe scripta est: *Voce delapsa ad eum hujusmodi a magnifica gloria.* . . Atque subjungitur: *Et hanc vocem nos audivimus, cum essemus cum ipso in monte sancto.* Legant itaque Evangelium, et protinus agnoscent, quia cum vox ista de coelo venit, Petrus Apostolus in monte cum Domino stetit. Ipse ergo hanc epistolam scripsit, qui hanc vocem de Domino audivit. *Ib.* n. 11. p. 1368. 1369.



“(k) the Apostle *Peter* says to all the faithful: *Ye are a chosen generation, a royal priesthood.*” [1. Pet. ii. 9.] I cannot tell, whether it may not be hence concluded, that *Gregorie* supposed St. *Peter*’s epistles to have been addressed to Christians in general, both Jews and Gentils, in the countreys, whither his epistles were sent.

12. It is needless to take any of the numerous quotations of the first epistle of *John*. *Gregorie* has quoted (l) St. *John*’s third epistle. And undoubtedly received the second likewise.

13. *Gregorie* has quoted (m) the epistle of *Jude*.

14. The Revelation is often quoted by him, and (n) as writ by the Apostle *John*.

15. *Gre.*

(k) . . Sicut cunctis fidelibus Petrus Apostolus dicit: *Vos autem genus electum, regale sacerdotium.* In *Job. l. 25. c. 7.*

(l) Hunc pedem Johannes Caio formidabat, qui cum multa Diotrephis mala praemisisset, adjunxit: *Carissime, noli imitari malum, sed quod bonum est.* [3 Joh. 11.] In *Job. l. 31. c. xi. p. 1003. D.*

(m) . . Judas minime dixisset: *Secundo eos qui non crediderunt, perdidit.* [Ver 5.] In *Job. l. 9. c. 45. p. 319. c. Conf. ib. l. 18. c. 22. p. 512. A.*

(n) Et sicut Johannes Apostolus dicit: *Fecisti nos regnum et sacerdotes.* [Apoc. i 6.] In *Job. l. 25. c. 7. p. 794. C.*

15. *Gregorie* therefore received all the same books of the New Testament, as of authority, which we do, and no other.

A. D.

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IV. I shall now put in the margin (o) some passages, where the several general parts of the sacred Scriptures are mentioned. Old and New Testament, consisting of the Law and Prophets, the Gospels and Acts and words of the Apostles: the Law and the Prophets, Gospel and Apostles.

*Respect for  
the Scrip-  
ture.*

1. *Gregorie* bestows high commendations on the Scriptures.

2. He has strong expressions concerning the inspiration of the books of Scripture.

A a 2

“ Who-

(o) *Quia Scriptura sacra per utraque Testamenta in quatuor partibus est distincta. Vetus etenim Testamentum in Lege et Prophetis, Novum vero in Evangeliiis atque Apostolorum actibus et dictis. In Exech. l. i. hom. 6. n. 12. p. 1217. D.*

Una similitudo ipsarum est quatuor, quia quod praedicat Lex, hoc etiam Prophetæ: quod denunciant Prophetæ, hoc exhibet Evangelium: quod exhibuit Evangelium, hoc praedicaverunt Apostoli per mundum. *Ib. n. 14. p. 1218. C.*

*Sed per quatuor partes euntes ibant. quia Scriptura sacra per Legem ad corda hominum vadit, signando mysterium. Per Prophetas vadit paulo apertius, prophetando Dominum. Per Evangelium vadit exhibendo quem prophetavit. Per Apostolos vadit praedicando eum, quem Pater pro nostra redemptione exhibuit. Ib. n. 16. p. 1219. D.*



"Whoever (*p*) was writer, the Holy Spirit  
"was the author."

3. "The (*q*) doctrine of the Scripture  
"surpasseth beyond comparison all other  
"learning and instruction whatever."

4. "The (*r*) Divine Oracles have in them  
"a wonderful depth."

5. Among (*s*) many things in praise of  
the

(*p*) Inter multos saepe quaeritur, qui libri beati Job scriptor habeatur. Et alii quidem Moysen, alii unum quemlibet ex Prophetis scriptorem hujus operis fuisse suspicantur: cum tamen auctor libri Spiritus Sanctus fideliter dicatur. Ipse igitur scripsit, qui scribenda dictavit. Ipse scripsit, qui et in illius opere inspirator exstitit, et per scribentis vocem imitanda ad nos ejus facta transmisit. . . . Cum ergo rem cognoscimus, ejusque rei Spiritum Sanctum auctorem teneamus, quia scriptorem quaerimus, quid aliud agimus, nisi legentes literas de calamo percontemur? *Praef. in libr. Job. c. i. n. 1. 2. p. 7. vid. et. n. 3. in.*

(*q*) Quamvis omnem scientiam atque doctrinam Scriptura Sacra sine aliqua comparatione transcendat, ut taceam quod vera praedicat, quod ad coelestem patriam vocat, quod a terrenis desideriis ad suprema amplectenda cor legentis immutat, quod dictis obscurioribus exercet fortes, et parvulis humili sermone blanditur: quod nec sic clausa est, ut pavesci debeat: nec sic patet, ut vilescat: quod usu fastidium tollat, et tanto amplius diligitur, quanto amplius meditatur. *In Job. l. 20. c. 1. p. 635. A.*

(*r*) O quam mira profunditas eloquiorum Dei! *In Ezech. l. i. hom. 5. in. p. 1205. D.*

(*s*) *Vid. in Ezech. l. i. hom. 9. p. 1260. . . 1264.*



the holy Scriptures he says: "There (t)  
"are obscure and difficult parts, to exercise  
"more knowing, plain things to nourish  
"weak Minds."

6. The (u) Scriptures, he says, are our meat and drink. He (x) largely shews the benefit of reading the Scriptures. And (y) he earnestly exhorts his hearers to meditate upon the words of God, and not to despise the Letter of our Redeemer, which he has sent unto us. He assures them, that (z) the more the Scriptures are read and meditated upon, the more easie, pleasant and delightful they will be.

7. *James Basnage* (a) has referred to divers other proofs of *Gregorie's* respect for the Scriptures, which are not alleged by me.

A a 3

V. I

(t) Quia in sacro eloquio et dictis occultioribus atque sublimioribus satiantur fortes, et praeceptis apertioribus nos parvuli nutrimur. *Ib. hom. 9. n. 31. p. 1261. A.*

(u) Scriptura sacra cibus noster et potus est. *Ib. hom. 10. n. 3. p. 1263. E.*

(x) *Ib. hom. 10. n. 12. p. 1267. B. C.*

(y) Studete, quaeso, fratres carissimi, Dei verba meditari. Nolite despiciere scripta nostri Redemptoris, quae ad nos missa sunt, &c. *In Ezech. l. 2. hom. 3. n. 18. p. 1337. C.*

(z) *Vid. supra not. (q)*

(a) *Hist. de l'Eglise. l. 9. ch. 3. n. x. p. 465*

V. I might conclude this chapter here. Nevertheless I shall add a few other observations, and select passages, for the sake of those, to whom they may be acceptable.

1. *Gregorie* (b) follows the *Latin* translation of the Old Testament, which had been made by *Jerome* from the *Hebrew*. But he often compares it with the older translation, which had been made from the *Greek* of the Seventy.

## 2. *Gregorie*

(b) Novam vero translationem differo. Sed cum probationis causa exigit, nunc novam, nunc veterem, per testimonia assumo. Ut quia sedes Apostolica, cui Deo auctore praesideo, utraque utitur, mei quoque labor studii ex utraque fulciatur.

*Tigris periit, eo quod non haberet praedam.* [Job iv. 11.] Translatione autem Septuaginta Interpretum nequaquam tigris dicitur, sed myrmicoleon periit. . . *Ib. l. 5. c. 20. p. 156. D.*

Longe ab hac sententia vetus translatio dissonat . . Sed tamen quia haec nova translatio ex Hebraeo nobis Arabicoque eloquio cuncta verius transfudisse perhibetur, credendum est quicquid in ea dicitur: et oportet, ut verba illius nostra expositio subtiliter rimetur. *Ib. l. 20. c. 32. p. 665. D. Conf. l. 4. c. 9. p. 110. C.*

*Militia est vita hominis super terram.* [Job vii. 1.] Hoc in loco translatione veteri nequaquam militia vita hominis, sed tentatio vocatur. *Ib. l. 8. c. 6. p. 244. A.*



2. *Gregorie* deals much in mystical interpretations, still maintaining the truth of the historie, or literal sense. He (*c*) frequently observes an allegorical, and a moral interpretation, beside the historical or literal.

3. He believed original sin, and by way of proof alleges (*d*) Pf. Li. 8.

A a 4

4. *Gregorie*

*Et alterum similiter velabatur.* [Ezech. i. 23.] Translationem autem Septuaginta Interpretum, Aquilae, Theodotionis, et Symmachi, solícite perscrutantes, nihil ex his invenimus. Sed beati Hieronymi scripta relegentes agnovimus, quia hanc sententiam in Hebraea veritate ita positam, non quidem juxta verbum, sed juxta sensum, invenerit. *In Ezech. l. 1. hom. 7. n. 23. p. 1233. E.*

(*c*) Hoc itaque sub intellectu triplici diximus, ut fastidienti animae varia alimenta proponentes, aliquid quod eligendo sumat, offeramus. Hoc tamen magnopere petimus, ut qui ad spiritalem intelligentiam mentem sublevat, a veneratione historiae non recedat. *In Job l. 1. c. ult. p. 38. B.*

Haec juxta historiam breviter tractata percurrimus. Nunc ad allegoriarum mysterium verba vertamus. *Ib. l. 3. c. 13. p. 83. C.*

Igitur quia allegoriae mysteria membratim enodantes explevimus, nunc moralitatis intelligentiam raptim tangentes exequamur. *In Job. l. 3. c. 28. p. 95. D. Vid. et l. 4. c. 12. p. 114. C.*

Servata historiae veritate, beati Job dicta, amicorumque illius, mystica proposui interpretatione discutere. *Ib. l. 6. c. 1. in. p. 181. A.*

(*d*) Nam quia unusquisque cum primi parentis culpa concipitur, Propheta testatur, dicens: *Ecce in iniquitatibus conceptus*



4. *Gregorie* supposed, the (*e*) woman that was a sinner, mentioned Luke vii. 36. . . . 50. and *Marie Magdalen*, and *Marie*, sister of *Martha* and *Lazarus*, to be one and the same person.

5. Explaining the parable of the laborers hired into the vineyard at several hours of the day Matth. xx. 1. 16. he applies it, first, to (*f*) the several people and ages of the world,

*conceptus fui.* Et quia is, quem salutaris unda non diluit, originalis culpe supplicia non amittit, aperte per semetipsum veritas perhibet, dicens: *Nisi quis renatus fuerit ex aqua*, &c. [Joh. iii. 5.] *Exp. in Job. l. 4. c. 3. p. 132. D.*

(*e*) *Maria Magdalene*, quae fuerat in civitate peccatrix, amando veritatem, lavit lacrymis maculas criminis. &c. *In Evangelia. l. 2. hom. 25. in. T. i. p. 1544. E.*

Hanc vero, quam Lucas peccatricem mulierem, Johannes Mariam nominat, illam esse Mariam credimus, de qua Marcus. [xvi. 9.] septem daemonia ejecta fuisse testatur. *In Evang. l. 2. hom. 33. in. p. 1593. D. E.*

(*f*) Mane etenim mundi fuit ab Adam usque ad Noë. Hora vero tertia a Noë usque ad Abraham. Sexta quoque ab Abraham usque ad Moysen. Nona autem a Moysen usque ad adventum Domini. Undecima vero ab adventu Domini usque ad finem mundi. . . . Operator ergo mane, hora tertia, sexta et nona, antiquus ille Hebraicus populus designatur. . . . Ad undecimam vero Gentiles vocantur, quibus et dicitur: *Quid hic statis tota die otiosi?* *In Evang. l. 1. hom. 19. n. 1. 1510. 1511.*

world, afterwards (g) to the several ages of men.

6. He had in his copies the later part of the sixteenth chapter of St. *Mark's* Gospel. For he has quoted (b) Mark xvi. 15. and there is (i) a homilie of his upon ver. 14. . . . 20. of that chapter.

7. He (k) speaks distinctly of the ordinarie and extraordinarie gifts of the Spirit: one sort necessarie to mens own salvation, the other bestowed for the benefit of others.

8. *Gregorie* (l) celebrates the progresse of the Christian Religion, as prevailing in the

(g) *Possumus vero et easdem diversitates horarum etiam ad unumquemque hominem per aetatum momenta distinguere. Ib. n. 2.*

(b) *Unde et discipulis Veritas dicit: Euntes in mundum universum, praedicate evangelium omni creaturae. In Job. l. 6. c. 16. p. 190. Vid. et ib. l. 33. c. 17. p. 1096. E.*

(i) *In Evangel. l. 2. hom. 29. p. 1568. &c.*

(k) . . . *Manfuetudo namque, humilitas, patientia, fides, spes, caritas, dona ejus sunt: sed ea, sine quibus ad vitam homines pervenire nequaquam possunt. Prophetiae autem, virtus curationum, genera linguarum, interpretatio sermonum, dona ejus sunt. Sed quae virtutis ejus praesentiam pro correctione intuentium ostendunt. &c. In Job. l. 2. c. 56. p. 73. A. B.*

(l) *Ecce enim pene cunctarum jam gentium corda penetravit. Ecce in una fide Orientis litem, Occidentique*

the East, and the West, particularly, in Britain.

9. He seems to acknowledge, though somewhat unwillingly, that (*m*) miraculous powers had ceased in the Church: and that they were not necessarie among believers, especially in a time of ease and prosperity: whereas in times of persecution, and when Heathenism prevailed, they were expedient, and God wisely, and graciously vouchsafed them. And he can bestow them, whenever the exigence of things requires.

tisque conjunxit. Ecce lingua Britanniae, quae nil aliud noverat, quam barbarum fremere, jamdudum in divinis laudibus Hebraeum coepit Alleluja resonare. *In Job. l. 27. c. xi. p. 862. C.*

(*m*) Sunt namque nonnulli, qui cum mira Apostolorum opera audiunt, quod accepto Spiritu Sancto mortuos verbo suscitarent, ab obsessis daemonia pellerent, umbrâ infirmitates amoverent, ventura quaeque prophetando praedicerent: . . . quia has virtutes nunc in Ecclesia non vident, subtractam jam ab Ecclesia supernam gratiam suspicantur, nescientes pensare quod scriptum est: *Adjutor in opportunitatibus, in tribulatione.* [Ps. ix. 10.] Tunc quippe sancta Ecclesia miraculorum adjutoriis indiguit, cum eam tribulatio persecutionis preffit. Nam postquam superbiam infidelitatis edomuit, non jam virtutum signa, sed sola merita operum requirit, quamvis et illa per multos, cum opportunitas exigit, ostendat . . . Ubi ergo omnes fideles sunt, quae causa est, ut signa monstrantur? *Exp., in Job. l. 27. c. 18. p. 869. E.*





## C H A P. CLVII.

ISIDORE *Bishop of Seville.*

- I. *His Time and Works.* II. *Three or four Catalogues of the Books of Scripture.* III. *Remarks upon them.* IV. *Respect for the Scriptures.* V. *Select Passages.*

I. ISIDORE (*a*) was Bishop of Seville in Spain forty years, from the year of Christ 595 or 596. to 636. He was the author of many works, some of which are these: A Chronicle from the beginning of the world to the year of Christ 626. A book of Ecclesiastical Writers, or Illustrious Men, in 33 chapters: Sentences, in three books: Commentaries upon the historical books of the Old Testament: Allegories in the Scriptures of the Old and New Testament:

A. D.  
596.  
His Time.

(a) *Vid. Ph. Labbé de Scriptor. Ecc. T. i. p. 642. . . 650. Cav. H. L. T. i. p. 547. Du Pin Bib. des Aut. Ec. T. 6. p. 1. &c. Pagi ann. 625. xviii. 633. xxix. 636. vi. Testi- monia de Isidoro. ap. Fabric. Bib. Ec. P. 2. p. 47. 48.*

ment: Of Ecclesiastical Offices, in two books: A book of Proëms or Prolegomena to the Scriptures of the Old and New Testament: Origines or Etymologies, in 20 books, left unfinished, and published after his death by *Braulio* Bishop of *Saragossa*. And in the three last mentioned works are catalogues of the books of the Old and New Testament. Of all which I shall take some notice.

Three Catalogues of Scripture.

II. 1. The twelfth chapter of the first book of Ecclesiastical Offices is entitled (b) Of the Writers of the sacred volumes: where, after having spoken of the writers of the books of the Old Testament, he says: "In (c) the New Testament the four Evangelists

(b) De Scriptoribus sacrorum voluminum.

(c) In Novo autem Testamento quatuor libros Evangeliorum quatuor Evangelistae singuli scripserunt: quorum solus Matthaeus Hebraeo scripsisse perhibetur eloquio, ceteri Graeco. Paulus Apostolus suas scripsit epistolas, ex quibus novem septem ecclesiis destinavit, reliquas discipulis suis misit, Timotheo, Tito, et Philemoni. Ad Hebraeos autem epistola plerisque Latinis ejus incerta est, propter dissonantiam sermonis: eandemque alii Barnabam conscripsisse, alii a Clemente scriptam fuisse suspicantur. Petrus scripsit duas nomine suo epistolas, quae Catholicae nominan

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Spiritus  
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p. 393.



“vangelists wrote severally the four books  
 “of the Gospels. The Apostle *Paul* wrote  
 “his own epistles, nine of which are sent  
 “to seven churches, the others to his disci-  
 “ples *Timothie*, *Titus*, and *Philemon*. The  
 “writer of the epistle to the *Hebrews* is  
 “reckoned uncertain by most of the *Latins*,  
 “because of the difference of the stile :  
 “some thinking, it was writ by *Barnabas*,  
 “others by *Clement*. *Peter* wrote two epi-  
 “stles, called Catholic : the second of  
 “which is by some thought not to be his,  
 “because of the difference of the stile.

“*James*

nominantur : quarum secunda a quibusdam ejus esse non creditur, propter stili sermonisque distantiam. Jacobus suam scripsit epistolam, quae et ipsa a nonnullis ejus esse negatur : sed sub nomine ejus ab alio dictata existimatur. Joannes epistolas tres edidit, quarum tantum prima a quibusdam ejus esse asseritur, reliquae duae Joannis cujusdam Presbyteri existimantur : cujus juxta Hieronymi sententiam alterum sepulchrum apud Ephesum demonstratur. Judas suam scripsit epistolam. Actus Apostolorum Lucas composuit, sicut audivit vel vidit. Apocalypsin Joannes Evangelista scripsit, eodem tempore, quo ob evangelii praedicationem in insulam Pathmos traditur relegatus. Hi sunt scriptores sacrorum librorum, divina inspiratione loquentium, ad eruditionem nostram praecepta coelestia in ecclesia dispensantes. Auctor autem earundem scripturarum Spiritus Sanctus esse creditur. Ipse enim scripsit, qui per prophetas suos scribenda dictavit. *De Ecc. Off. l. 1. c. 12.*  
 p. 393. 394. *Colon.* 1617.



" *James* wrote his epistle, which also is  
 " denied by some to be his, and said to be  
 " dictated by another in his name. *John*  
 " wrote three epistles, of which the first  
 " only is by some said to be his. The other  
 " two are thought to be writ by *John* a  
 " Presbyter. *Jude* wrote his epistle. *Luke*  
 " composed the Acts of the Apostles, ac-  
 " cording to what he had heard or seen.  
 " *John* the Evangelist wrote the Revelation  
 " at the time that he was in banishment in  
 " the island of *Patmos* for preaching the  
 " gospel. These are the writers of the  
 " sacred books, speaking by divine inspira-  
 " tion, and declaring in the Church the  
 " heavenly precepts for our instruction.  
 " But the Holy Spirit is esteemed the au-  
 " thor of the said Scriptures. For he is  
 " really the writer, who dictated them to  
 " be writ by his Prophets."

2. In the next place I shall take a part  
 of his Proëm to the books of the New Te-  
 stament, omitting some things relating to  
 the particular design of each. " Though  
 " (d) the doctrine of the gospel be deliver-  
 " ed

(d) Evangeliorum praedicatio quamvis quadrifaria sit,  
 una est tamen, quia ex uno eodemque ore divinitatis pro-  
 cessit.

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“ ed to us by four, it proceeds from one  
 “ and the same divine fountain. . . Of  
 “ these four the first and last relate what  
 “ they had heard Christ say, or had seen  
 “ him perform. The other two, placed  
 “ between them, relate only those things  
 “ which they had learned from Apostles.  
 “ *Matthew* wrote his Gospel the first in  
 “ *Judea*. Then *Mark* in *Italie*. *Luke*, the  
 “ third, in *Achaia*. *John*, the last, in *Asia*.  
 “ Of whom *Matthew* alone wrote in *He-*  
 “ *brew*, the rest in *Greek*. The Apostle  
 “ *Paul* wrote fourteen epistles, of which  
 “ some are writ to seven Churches. They  
 “ are these : To the *Romans*, to the *Corin-*  
 “ *thians*,

cessit . . Et his primus et ultimus ea praedicaverunt, quae  
 ex ore Christi audierunt, vel quae ab illo facta vel gesta  
 viderunt : Reliqui medii duo ea tantummodo, quae ab  
 Apostolis cognoverunt. Quorum quidem Matthaeus Evan-  
 gelium in Judaea primus scripsit. Deinde Marcus in Ita-  
 lia. Tertius Lucas in Achaia. Ultimus Joannes in Asia.  
 Ex quibus solus tantum Matthaeus praedicationis suae  
 historiam Hebraico perstrinxit stilo : reliqui vero Graeci  
 sermonis eloquio ediderunt. Epistolas Paulus Apostolus  
 quatuordecim praedicationis suae perstrinxit stilo : ex qui-  
 bus aliquas propter typum septiformis Ecclesiae septem  
 scripsit ecclesiis, conservans potius, non excedens nume-  
 rum sacramenti, propter septiformem Spiritus efficaciam.  
 Scripsit autem ad Romanos, ad Corinthios, ad Galatas,  
 ad



“ *thians*, to the *Galatians*, to the *Ephesians*, to the *Philippians*, to the *Thessalonians*, to the *Colossians*. Others are writ  
 “ to particular persons. And lastly he wrote  
 “ to the *Hebrews*, who believed, and suffered  
 “ persecution.” Here are inserted the  
 arguments or contents of the several epistles, which I omit. “ *Peter* wrote two  
 “ epistles, called Catholic. They are sent  
 “ to such of the circumcision as had believed,  
 “ and were scattered abroad among  
 “ the Gentils. . . . *James*, the Lord’s brother,  
 “ wrote one epistle for the edification  
 “ of the Church. . . . The Apostle *John*  
 “ wrote three epistles, the first of which is  
 “ wholly

ad Ephesios, ad Philippenfes, ad Theffalonicenfes, ad Coloffenfes. Reliquas vero postmodum singularibus edidit personis. Argumenta autem earundem epiftolarum hæc funt. . . . Inſtruit quoque per Timotheum et Titum eccleſias. Philemonem de emendato ſervo Onefimo rogat. Ultimo Hebraeos, qui in Chriſto crediderunt, et poſtmodum perfecutionibus Judaicis torti a fide receſſerunt, confortat, et ad gratiam evangelii revocat. Petrus duas ſcripſit epiftolas, quæ catholicæ nominantur. Scripſit autem eas his qui ex circumciſione credentes in diſperſione gentium erant . . . . Jacobus frater Domini ſcripſit unam epiftolam, ad aedificationem Eccleſiæ pertinentem, cujus ſententiæ immenſam ſcientiæ claritatem legentibus videtur infundere. Joannes Apoſtolus tres ſcripſit epiftolas,  
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Ch. cLvii. *Bishop of Seville:*

369

A. D.

596.

“ wholly taken up in recommending the love  
“ of God and our brother. Nor is the design  
“ of the other two very different. *Jude*  
“ reproves some blasphemers and unchast  
“ persons. The Acts of the Apostles con-  
“ tains the historie of the infance of the  
“ Church. The writer is the Evangelist  
“ *Luke*, as is well known. In the Reve-  
“ lation of *John* the Evangelist are these  
“ several things.” Where he largely shews  
the contents of that book.

3. The catalogue of the books of Scrip-  
ture, in the *Origines*, very much resembles  
that in the *Offices*. I therefore shall not  
transcribe it so much at length as I have  
transcribed the other two. However, there  
are some things here, which are in neither  
of the other. These I would take notice  
of.

B b

The

quarum prima officium charitatis commendans, tota in  
amore Dei et fraterna dilectione versatur. Secunda quo-  
que, quae electis scribitur, dilectionis hortatur officium.  
. . . Judae epistola increpat blasphemantes in Christo, et  
quosdam impudicos, sub exemplo impiorum . . . Ac-  
tuum Apostolorum historia nascentis Ecclesiae fidem opus-  
que describit, cujus quidem scriptor Lucas Evangelista  
monstratur . . . In Apocalypsi Joannis . . . Praeterea  
comedit Evangelista librum testamenti, oris praedicatione  
suavissimum. etc. *Pr. Libr. N. T. p. 282*

The first chapter of the sixth book of the said Origines is entitled *Of the Old and the New Testament*. Here, having enumerated the books of the Old Testament, he says : “ In (*e*) the New Testament are two “ parts or classes. The first is that of the “ Gospels : in which are *Matthew, Mark,* “ *Luke,* and *John*. The second is that “ of the Apostles : in which are *Paul* in “ fourteen epistles, *Peter* in two, *John* in “ three, *James* and *Jude*, each in one epistle, the Acts of the Apostles, and the “ Revelation of *John*.”

4. The second chapter of the same book is entitled (*f*) *Of the Writers and Phrases of the sacred books*. Here he enumerates again the books of the Old and New Testament, and speaks more distinctly and largely of the writers of them, and their titles, and design, and then concludes the chapter in this manner. “ These are the “ writers

(*e*) In Novo autem Testamento duo sunt ordines : primus Evangelicus, in quo sunt Matthaeus, Marcus, Lucas et Joannes : secundus Apostolicus, in quo sunt Paulus in quatuordecim epistolis, Petrus in duabus, Joannes in tribus, Jacobus et Judas in singulis, Actus Apostolorum, et Apocalypsis Joannis. *Origin. l. 6. c. 1. p. 44.*

(*f*) De Scriptoribus et vocabulis sanctorum librorum.

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nominibu  
omnia ful  
ligenti ex



Ch. clvii. *Bishop of Seville.*

“ writers of the sacred books, who speak-  
“ ing by the Holy Spirit have writ for our  
“ instruction both the precepts of a good  
“ life, and the rule of faith.” Then he  
adds, “ that beside these there are other  
“ books, called apocryphal, the writers of  
“ which are uncertain. In which there are  
“ some truths mixed with falshood. But  
“ they are of no authority. And he sup-  
“ poses them to be writ by heretics. Many  
“ such books there were, he says, which had  
“ been of old writ in the names of Pro-  
“ phets, and since of Apostles. But after  
“ careful examination they had been reject-  
“ ed, and not allowed to be of canonical au-  
“ thority.”

B b 2

5. Before

(g) Hi sunt scriptores sacrorum librorum, qui per Spiritum Sanctum loquentes ad eruditionem nostram et praecepta vivendi et credendi regulam conscripserunt.

Praeter haec et alia volumina apocrypha nuncupantur. Apocrypha autem dicta, id est, secreta, quia in dubium veniunt. Est enim eorum occulta origo, nec patet patribus, ex quibus usque ad nos auctoritas veracium scripturarum certissima et notissima successione pervenit. In iis apocryphis etsi inveniatur aliqua veritas, tamen propter multa falsa, nulla est in eis canonica auctoritas. Nam multa et sub nominibus Prophetarum, et recentiora sub nominibus Apostolorum ab haereticis proferuntur. Quae omnia sub nomine apocryphorum auctoritate canonica diligenti examinatione remota sunt. *Ib. cap. 2. p. 46.*

371

A. D.

596.



5. Before I proceed, I would observe here, that at the begining of the second part of the Allegories of the sacred Scriptures, which relates to the New Testament, the (b) four Evangelists, with their symbols, are expressly mentioned.

6. Again, in another place, speaking of the four Evangelists, and their Gospels, he says: "Of (i) all the Evangelists *Luke*, "the third in order, is reckoned to have "been most skilful in the Greek tongue. "For he was a Physician, and wrote his "Gospel in *Greece*."

Remarks.

III. We may now make some remarks. And they are exceeding easie and obvious.

1. *Isidore* of *Seville* received all the same books of the New Testament, which we do.

2. About some of these there were then, or had formerly been, doubts: particularly, about the epistle to the *Hebrews*, the epistle of *James*, the second epistle of *Peter*, the second

(b) *P.* 351.

(i) *Tertius Lucas* inter omnes Evangelistas *Graeci* sermonis eruditissimus, quippe ut *Medicus* in *Graecia* Evangelium scripsit. *Orig.* l. 6. c. 2. p. 45.

cond and third of *John*. This he mentions freely. In which I think he is in the right. For it is very fit, that the truth of things should be known and acknowledged.

3. There were not any Christian writings whatever, beside those of the Apostles and Evangelists, now received by us, which were of authority. There were indeed some books, called apocryphal. But they were so much disliked, and were so contemptible, and so universally rejected and disregarded, that he did not think it needful to mention expressly the names or titles of any of them. Nor has he in any one of the Catalogues of the books of Scripture, mentioned any writing after the book of the Revelation, which made any claim to be a part of the New Testament, or to be esteemed of canonical authority.

4. The order of the books of the New Testament, as mentioned by *Isidore*, deserves some notice. There were two parts, or divisions, one called the Gospels or Evangelists, the other the Apostles. And in this last the book of the Acts is placed. Moreover, in all the catalogues we see this order, first the Gospels, then the epistles of the

Apostle *Paul*, then the Catholic Epistles, after them the Acts, and lastly the Revelation. So it is in every chapter, where the books of the New Testament are enumerated by this writer.

5. They who are desirous to see *Isidore's* Catalogues of the books of the Old Testament, placed together, with remarks upon them, may consult (k) *H. Hody*. Those Catalogues would have been here likewise, and with remarks, if I had had room. As I have not, I must forbear. For it is time to hasten to a conclusion.

*Respect for  
the Scrip-  
ture.*

IV. A word or two will suffice for shewing the respect, which he had for the sacred books of Scripture. It appears in what has been already transcribed, where he speaks of the Holy Spirit as their Author, they having been writ by inspired Prophets and Apostles. And he expressly says, that they contain *the precepts of life, and the rule of faith*. Moreover I shall refer (l) to a chapter in the first book of Sentences, where he says, that by the Law rightly understood

we

(k) *De Biblior. Text. Orig. Col.* 69. . . : 72. p. 653.  
654.

(l) *Via per quam itur ad Christum, lex est, per quam vadunt ad eum hi, qui, ut est, intelligunt eam.* . . .



we come to Christ. And he shews, that the Scriptures may be profitably read by all sorts of men.

A. D.  
596.

*Select  
Passages.*

V. 1. In his Chronicle, under the reign of the Emperour *Caius Caligula*, who died in the begining of the year 41. *Isidore* says: "At (*m*) this time the Apostle *Matthew* wrote, the first, his Gospel in *Judea*."

2. Under the reign of *Claudius*, who died in the year 54. he says: "In (*n*) his reign the Apostle *Peter* went to *Rome* to oppose *Simon Magus*. The Evangelist *Mark* also preaching Christ at *Alexandria* wrote his Gospel." Nevertheless, before (*o*) he said, that *Mark* wrote in *Italie*.

B b 4

3. Under

.....  
Scriptura sacra pro uniuscujusque lectoris intelligentia variatur, sicut manna, quod populo veteri pro singulorum delectatione varium dabat saporem. Juxta sensuum capacitatem singulis sermo Domini congruit. *Sentent. l. 1. c. 18.*

*And see Ja. Basnage Hist. de l'Egl. l. 9. Ch. 3. §. xi.*

(*m*) *Matthaeus* Apostolus Evangelium primus in *Judaea* scripsit. *Isid. Chr. p. 268.*

(*n*) Eo regnante, *Petrus* Apostolus, contra *Simonem Magum*, *Romam* pergit. *Marcus* quoque Evangelista *Alexandriae* Christum praedicans, Evangelium scripsit. *Ibid.*

(*o*) See p. 367.

3. Under *Nero*, whose reign ended in 68. he says : “ In (*p*) his time *Simon Magus*, who had proposed a dispute with the “ Apostles *Peter* and *Paul*, and had promised to fly up to heaven, at the prayers of “ *Peter* and *Paul* was at noon day thrown “ down by the demons, who had carried “ him up into the air. On account of whose “ death, by order of *Nero* *Peter* was crucified, and *Paul* beheaded.”

4. I must not stay to make many remarks. I only observe : that this must be reckoned by all very inaccurate, and also inconsistent. *Peter*, as before said, went to *Rome* in the reign of *Claudius*, to oppose *Simon Magus*. Here the dispute with *Simon Magus*, and his death, are placed in the reign of *Nero*, and near the end of it. For about that time the martyrdoms of the two forementioned Apostles are supposed to have happened.

5. Of

(*p*) Hujus temporibus *Simon Magus*, cum altercationem proposuisset cum *Petro* et *Paulo*, Apostolis, dicens se quandam virtutem esse *Dei* magnam, medio die dum ad patrem volare promittit, in coelum, a daemonibus, a quibus in aere ferebatur, adjurante eos *Petro* per *Deum*, *Paulo* vero orante, dimissus crepuit. Ob cujus necem a *Nerone* *Petrus* crucifigitur, *Paulus* gladio caeditur. *Ib. p.* 268.

5. Of *Domitian*, whose reign is computed from 81. to 96. He says : “ He (*q*) raised a persecution against the Christians. In his time the Apostle *John* having been banished into the Island *Patmos*, wrote the Revelation.”

(*q*) Hic post Neronem secundus, superbia execrabilis, Deum se appellari jussit, Christianos persequi Paganis instituit. Sub quo Apostolus Joannes in Pathmos insulam relegatus, Apocalypsim scripsit. *Ibid.*







## C H A P. CLVIII.

## L E O N T I U S.

A. D.  
610.

1. **L** E O N T I U S was for some time an Advocate at *Constantinople*, and is generally supposed to have been a native of that city. He afterwards retired from the world, and lived a Monk in *Palestine*. By (a) some he is reckoned a writer of the sixth, by others of the seventh centurie: or (b) said to have lived partly in the one, partly in the other. *Cave* (c) placeth him as flourishing about the year 590. *Fabrianus* (d) at 610. to whom I refer for accounts of his works.

2. Though he be so late a writer, he deserves our notice, as he has left a compleat catalogue of books of Scripture received by Christians in that part of the world, where he lived.

3. " The

(a) *Vid. Du Pin. Bib. des Aut. Ec. T. 5. p. 85. Hody de Bibl. Text. Orig. p. 648. J. Ens Biblioth. Sacr. p. 169.*

(b) *S. Basnag. Hist. de l'Eglise. l. 8. c. x. p. 445.*

(c) *H. L. T. i. p. 543.* (d) *Bib. Gr. T. 7. p. 451.*

3. “ The (e) books received by the  
“ Church, says he, are the books of the  
“ ancient and of the new Scripture. The  
“ ancient Scripture is that writ before the  
“ coming of Christ, the new since. Of the  
“ ancient Scripture there are two and twen-  
“ ty books: some historical, some prophe-  
“ tical, some moral and poetical.

“ The historical books are twelve: Ge-  
“ nesis, Exodus, Leviticus, Numbers, Deu-  
“ teronomie. And of these books, called  
“ the Pentateuch, Moses is universally al-  
“ lowed to be the author. But the names  
“ of the writers of the books which follow  
“ next,

(e) . . . τῶς ἀριθμωσόμεθα τὰ ἐκκλησιαστικά βιβλία. Τῶν τοί-  
νον ἐκκλησιαστικῶν βιβλίων τὰ μὲν τῆς παλαιᾶς εἰσι γραφῆς, τὰ δὲ  
τῆς νέας. Παλαιὰν δὲ λέγομεν γραφὴν τὴν πρὸ τῆς παρησίας τῆς  
χρῆστῃ, νέαν δὲ τὴν μετὰ τὴν παρησίαν. Τῆς μὲν ἐν παλαιᾷ βίβ-  
λία εἰσὶν κβ'. ὧν τὰ μὲν εἰσὶν ἱστορικά, τὰ δὲ προφητικά, τὰ δὲ  
παραίνετικά, τὰ δὲ πρὸς τὸ φάλλειν γινόμενα . . . Τὰ τοίνυν ἱστο-  
ρικά βιβλία εἰσὶν ιβ' . . . Καὶ ταῦτα μὲν ἱστορικά. Προφητικά  
δὲ εἰσὶ πέντε. ὧν πρῶτόν ἐστιν ὁ ἡσαΐας, δεύτερον ὁ ἰερεμίας, τρίτον  
ὁ ἰζεκιήλ, τέταρτον ὁ δαυὶδ, πέμπτον τὸ δωδεκαπρόφητον λέγο-  
μεν, ἐν ᾧ δώδεκα προφητῶν κεῖται προφήτεια. Παραίνετικά εἰσι  
βιβλία δ'. . . . Εἰσὶ δὲ ταῦτα τὰ τρία βιβλία σολομῶντος. Μετὰ  
ταῦτά ἐστι τὸ ψαλτήριον. Καὶ ταῦτα μὲν εἰσὶ τὰ κβ' βιβλία  
τῆς παλαιᾶς. Τῆς δὲ νέας ἐξ εἰσι βιβλία. ὧν δύο περιέχει τὴν  
τέσσαρας εὐαγγελιστάς. Τὸ μὲν γὰρ ἔχει ματθαῖον καὶ μάρ-  
κον, τὸ δὲ ἕτερον λουκᾶν καὶ ἰωάννην. Τρίτον ἐστὶν αἱ πράξεις τῶν  
ἀποστόλων. τέταρτον αἱ καθολικαὶ ἐπιστολαί, ἔσαι ἐπτά. ὧν πρώτη  
τῇ

“ next, are unknown. The sixth is the  
 “ book of Joshua the son of Nun. The  
 “ seventh is called the book of the Judges.  
 “ The eighth is the book of Ruth. The  
 “ two next contain the historie of the king-  
 “ doms. They are really four books, but  
 “ are reckoned two only. The ninth and  
 “ tenth then are the books of the King-  
 “ doms. The eleventh is the Remains, so  
 “ called, because it contains things omitted  
 “ by the writers of the books of the King-  
 “ doms. The twelfth is Ezra [meaning  
 “ our *Ezra* and *Nehemiah*] containing the  
 “ historie of the return of the Jews  
 “ from the Babylonish captivity in the  
 “ reign of *Cyrus*. These are the historical  
 “ books.

“ The prophetical books are five : *Isaiah*,  
 “ *Jere-*

τῶ ἱακώβου ἐστὶν, ἡ β'. καὶ ἡ γ' πέτρου, ἡ δ'. καὶ ε'. καὶ ς'. τῶ ἰωάν-  
 νου· ἡ δὲ ζ' τῶ ἰεῶδα. Καθολικαὶ δὲ ἐκλήθησαν, ἐπειδὴν εἰς πρὸς τὸ  
 ἔθνος ἐγράφησαν, ὡς αἱ τῶ παύλου, ἀλλὰ καθόλου πρὸς πάντα.  
 Περὶ τὸν βιβλίον αἱ ἰδ' τῶ ἁγίου παύλου ἐπιστολαί. Ἑκτον ἐστὶν ἡ  
 ἀποκάλυψις τῶ ἁγίου ἰωάννου. Ταῦτά ἐστι τὰ κανονιζόμενα βιβλία  
 ἐν τῇ ἐκκλησίᾳ, καὶ παλαιὰ καὶ νέα· ὧν τὰ παλαιὰ πάντα δεχον-  
 ται ἱεραῖοι. *Leont. Advocat. Byzant. de Sectis. Act. ii. Ap.*  
*Bib. PP. Paris. 1644. T. xi. p. 496. . . . 498. Conf. Bib.*  
*PP. Lugdun. T. ix. p. 662. 663.*



“ Jeremiah, Ezekiel, Daniel, and the book  
“ of the Twelve Prophets.

“ The moral and poetical are also four :  
“ Job, by some supposed to be writ by *Jo-*  
“ *seph* : the Proverbs, the Ecclesiastes, the  
“ Canticles, which three were writ by So-  
“ lomon. After them is the Psalter. These  
“ are the two and twenty books of the an-  
“ cient Scripture.

“ The books of the New Testament are  
“ six. The first two of which contain the  
“ four Evangelists : the first Matthew and  
“ Mark, the second Luke and John. The  
“ third is the Acts of the Apostles : the  
“ fourth the Catholic Epistles, being seven  
“ in number. The first is the epistle of  
“ James, the second and third are the epi-  
“ stles of Peter, the fourth, fifth, and sixth,  
“ the epistles of John, the seventh is the  
“ epistle of Jude. They are called Catho-  
“ lic, because they are not writ to one na-  
“ tion, as Paul’s epistles, but in general to  
“ all. The fifth book is the fourteen epi-  
“ stles of Paul. The sixth is the Revela-  
“ tion of John. These are the ancient and  
“ the new books, which are received in the  
“ Church

“ Church as canonical. All the ancient  
“ are received by the Jews.”

4. I shall add a passage, which is not far below, in the next section, where he says :  
“ Again (*f*) the times from Christ to *Constantin* have a threefold division. The  
“ first is from the nativity of Christ to his  
“ ascension. The next is after his ascen-  
“ sion, of which the Acts of the Apostles  
“ treat. The third is from that period, and  
“ the death of the Apostles, to the reign of  
“ *Constantin* : the affairs of which have  
“ been related by several ecclesiastical histo-  
“ rians, as *Eusebius Pamphili*, and *Theodo-*  
“ *ret* : whom we are not obliged to receive.  
“ For beside the Acts of the Apostles, no  
“ such writings are appointed to be received  
“ by us.”

5. This shews the great regard, which was paid to the book of the Acts of the Apostles.

6. I scarce

(*f*) . . . οἱ δὲ ἀπὸ τῆς ἀναλήψεως, περὶ ὧν διαλαμβάνουσιν αἱ πράξεις τῶν ἀποστόλων· οἱ δὲ ἀπὸ τῆς περιόδου καὶ τελευτῆς τῶν ἀποστόλων, ἄχρι τῆς ἀρχῆς τῆς βασιλείας κωνσταντίνου. Περὶ ὧν διαλαμβάνουσιν τινες ἐκκλησιαστικοὶ ἱστορικοὶ . . . ἕς ἐξ ἀνάγκης οὐ δεχόμεθα. Μέχρι γὰρ τῶν πραγμάτων τῶν ἀποστόλων κεκαίνισται διέχσθαι ἡμᾶς. *Act. 3. p. 503. A. B. C.*

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*Act. 3.*



6. I scarce need to make any remarks upon the catalogues above transcribed. Every one perceives, how clean they are. The catalogue of the books of the Old Testament is exactly and compleatly the canon of the *Jews*, except that the book of *Esther* is not mentioned. Here is no notice taken of those books of the Old Testament, which Protestants generally call apocryphal. And it affords a strong argument, that those books never were reckoned to be of authority.

7. The catalogue of the books of the New Testament contains all, which are now generally received by us, and no others. Here is no notice taken of the Constitutions, or Recognitions, or any other Christian writings. The books above named were all, which were esteemed canonical by that part of the Church, with which this writer was acquainted.

8. However, he presently afterwards mentions (g) many teachers and fathers, as *Ignatius*, *Irenaeus*, *Justin*, and others, before,

(g) Εγένοντο δὲ ἐκ ταῖς χρόνοις τοῖς ἀπὸ τῆς γενέσεως τῆς χριστοῦ μέχρι τῆς βασιλείας κωνσταντίνου διδάσκαλοι καὶ πατέρες οὗτοι. *Ib.* *Ad.* 3. p. 503. C.



before, and after *Constantin*. But their writings were not of authority. They had not been transmitted down from the beginning with that character.

9. It is observable, that *Leontius* divides the Scriptures of the New Testament into six books. This is a particularity. Nevertheless we saw a like division formerly (*b*) in the Synopsis ascribed to *Athanasius*. The only difference is, that there the four Gospels are each reckoned one book. And (*i*) the Catalogue of *Gelasius* Bishop of *Rome* about 496. very much resembles, in this respect, that in the Synopsis.

10. It should not be entirely overlooked by us, that this writer says, “ After (*k*) the  
“ return to *Jerusalem*, *Ezra*, perceiving that  
“ the sacred books had been burnt in the  
“ time of the captivity, it was reported, that  
“ he wrote them again out of his own me-  
“ morie, even all the two and twenty books  
“ of

(*b*) See *Ch.* 75. vol. 8. p. 246.

(*i*) See in this volume. *ch.* 145. p. 224. 225.

(*k*) Ὁ δὲ ἱσδρας συνεγράψατο τὴν ἱωάνοδον αὐτῶν. Καὶ ἔλκει  
εἰς τὰ ἱεροσόλυμα, καὶ εὗρων, ὅτι πάντα τὰ βιβλία ἦσαν κατεβητα,  
ἥτινα ἡχμαλωτίσθησαν, ἀπὸ μνήμης λέγεται συγγράφασθαι τὰ  
κβ βιβλία, ἅπερ ἐν τοῖς αἰῶ ἀπηρηθησάμεθα. *Act.* 2. fin. p.  
502. *D.*

Ch. clviii. L E O N T I U S.

“ of the ancient Scripture before mention-  
“ ed.” *Theodoret* (l) speaks to the like pur-  
pose. Some other learned Christian writers  
in former times have been of the same opi-  
nion. Which may be seen examined, and  
confuted by Dr. *Prideaux* (m) in his Con-  
nexion of the Historie of the Old and New  
Testament.

II. I shall put down but one select pas-  
sage only, in which *Leontius* says, “ that  
“ (n) our Lord was baptized, when he was  
“ thirty years of age, and having wrought  
“ many miracles, and taught the Jews, he  
“ was crucified in the thirty-third year of  
“ his age.” From whence it may be argu-  
ed, that he computed not more than three  
passovers in our Lord’s ministrie, according  
to St. *John*’s Gospel.

385  
A. D.  
610.  
}

(l) See Ch. 131. p. 81. in this volume.

(m) See Part i. Book v. at the year before Christ 446.

(n) Ετέχθη γὰρ . . . καὶ ἠύξησε, καὶ γενόμενος ἑτῶν λ' ἐπαπ-  
τίσθη, καὶ μετὰ τὸ βάπτισμα ἤρξατο σημεῖα ποιεῖν, καὶ διδάσ-  
κει τοὺς Ἰουδαίους. καὶ τῷ λγ' ἔτι ἐσταυρώθη, κ. λ. Ib. Act. 1.  
p. 495. C.



## C H A P. CLIX.

Venerable B E D E.

A. D.  
701.

1. *VENERABLE BEDE* (a) is placed by *Cave*, as flourishing about the year 701. He was born in *England*, in the County of *Durrham*, in 672. as (b) some say, in 673. or 674. as (c) others. He died in (d) 735.

2. *Bede*, beside many other works, wrote Commentaries upon all the books of the New Testament, now generally received.

3. He seems not to have had in his copies the doxologie, which we now have at the conclusion of the Lord's Prayer in St. *Matthew's Gospel*. For he has twice (e) explained

(a) *Vid. Cav. H. L. L. E. Du Pin Bib. T. 6. Et Bedae Hist. Ec. a Jo. Smith. Cantabr. 1722.*

(b) *Cav. ubi supra.*

(c) *Vid. Pagi Ann. 693. n. viii. et 731. n. v.*

(d) *Pagi ann. 731. n. iv. v. vi.*

(e) *Exposit. in Matth. Evang. cap. vi. p. 18. Et Conf. p. 9. T. v. Colon. 1688.*

Ch. c  
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Judaismo  
Merito Jo  
scripsit ipse  
one existit  
rum, in qu  
clesiae, pri  
tantur. M  
ipse magnu  
minor est.  
Jacobus tri  
summavit n  
timo anno  
fit epistola  
imminente



explained every other part of the prayer, without taking any notice of it.

A. D.

701.

4. *Cave*, in his article of *Bede*, has published from an ancient manuscript a prologue to the seven Catholic Epistles, wanting in all the editions of *Bede's* works.

5. *Bede* there enumerates the seven epistles in the order now used by us. He says, " that (*f*) the epistle of *James* is plac-

C c 2

" ed

(*f*) *Jacobus*, *Petrus*, *Johannes*, *Judas*, septem epistolas ediderunt, quas ecclesiastica consuetudo Catholicas, h. e. universales cognominat. In quibus ideo prima epistola *Jacobi* ponitur, quia ipse *Jerosolymorum* regendam suscepit ecclesiam. . . . vel certe quia ipse duodecim tribubus *Israëlis*, quae primae crediderunt, suam epistolam misit, merito prima poni debuit. Merito *Petri* secunda, quia ipse *electis advenis* scripsit, qui de Gentilitate ad *Judaismum*, de *Judaismo* ad electionis evangelicae gratiam, conversi sunt. Merito *Johannis* epistolae tertio loco sunt positae, quia his scripsit ipse, qui de Gentibus crediderunt, cum nec professione existissent. Denique multi scriptorum ecclesiasticorum, in quibus est *S. Athanasius Alexandrinae* praeful ecclesiae, primam ejus epistolam scriptam ad *Parthos* esse testantur. Merito *Judae* posita est ultima, quia quamvis et ipse magnus est, tribus tamen praecedentibus Apostolis minor est. Vel quia. . . . Constat enim quia beatus *Jacobus* tricesimo post passionem Domini anno suum consummavit martyrium. *Petrus* tricesimo octavo, hoc est, ultimo anno *Neronis*, passus est et ipse in secunda sua scripsit epistola : *Certus sum*. . . [Cap. i. 14.] Unde patet, quia imminente passione hanc scripsit epistolam, cum multo ante

“ ed first, either because he was Bishop of  
 “ the church of *Jerusalem*, where the gos-  
 “ pel was first preached, and from whence  
 “ it was spread over the whole world : or  
 “ else because the epistle was writ to the  
 “ twelve tribes of *Israel*, who were the first  
 “ believers. *Peter's* epistles, he says, are  
 “ placed next, because he wrote to the *elect*  
 “ *strangers*, that is, to such as had been  
 “ profelyted from Gentilism to Judaism, and  
 “ after that were converted to the Christian  
 “ Religion. And he says, that *John's* epis-  
 “ tles are fitly placed after the foregoing,  
 “ because he wrote to believers from among  
 “ the Gentils, who before were not the  
 “ people of God, neither by nature, nor by  
 “ profession. Moreover, as he adds, ma-  
 “ ny ecclesiastical writers had said, that his  
 “ first epistle was writ to *Parthians*. The  
 “ epistle of *Jude* is placed last. For though  
 “ he was great, he was inferior to the three  
 “ fore-

te Jacobus migravit ad Christum. Neque vero convenie-  
 bat ejus epistolas ab invicem separari, quas iisdem scripsit  
 ecclesiis. Porro Johannes multo post tempore suas epistolas  
 simul et evangelium scripsit, qui post occisionem Domini-  
 cam [Domitiani] reversus de exilio turbatam se absente  
 per haereticos reperit ecclesiam, quos in suis epistolis per-  
 cutiens saepe cognominat antichristos. *Ap. Cav. H. L. T.*  
*i. p. 614.*

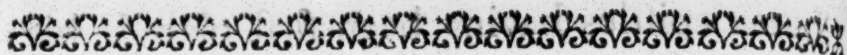


“forementioned Apostles. And besides  
“their epistles having been first placed, his  
“comes last of course. *Bede* proceeds,  
“and says : It is certain, that *James* com-  
“pleated his testimonie in the thirtieth year  
“after our Lord’s passion. *Peter* suffered  
“in the thirty-eight year, that is, the last  
“year of *Nero*. And in his second epistle  
“he speaks of his death as then approach-  
“ing. From whence it appears, that epistle  
“was writ a good while after the death of  
“*James*. His two epistles could not be se-  
“parated from each other, since they were  
“writ to the same churches. And long af-  
“ter this *John* wrote his epistles, and his  
“Gospel, all about the same time. For  
“after the death of *Domitian* being return-  
“ed from his exile, he found the church  
“disturbed by heretics, which had arisen in  
“his absence, whom in his epistles he of-  
“ten calls antichrists.”

6. I would add, that (g) the late Dr.  
*Humphry Hody* has distinctly considred *Bede*’s  
testimonie to the books of the Old Testa-  
ment.

(g) *De Bibl. Text. Orig.* p. 654. col. 73.





## C H A P. CLX.

## J O H N D A M A S C E N.

I. *His Time.* II. *A Catalogue of the Books of the Old and New Testament.* III. *Remarks upon it.* IV. *Select Passages and Observations, shewing his Respect for the Scriptures.*

A. D.  
730.  
His Time.

I. **J** O H N D A M A S C E N (a) descended of a good familie at *Damascus*, and in the later part of his life Monk and Preſbyter, flouriſhed about the year 730.

A Catalogue of  
Books of  
the O. and  
N. T.

II. In a Work, entitled of the Orthodox Faith, he has a chapter (b) Concerning Scripture. Where he has inserted a Catalogue

(a) *Vid. Cav. H. L. T. i. p. 624. Oudin. de Scrip. Eccl. T. i. p. 1714. Eccl. Du Pin. T. 6. p. 101. Fabr. Bib. Gr. T. 8. p. 772. Eccl.*

(b) Περὶ γραφῶν.

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" ble.  
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" bo  
" bo

(c) 'Εἰς  
μενός, &c.  
(d) Ἰσ  
νὰ τὰ  
(e) 'Ο  
νὰ μέν  
283. D.

gue of the books of the Old and New Testament. It is to this purpose : " There (c) " is one God declared by the Old and New " Testament. . . . . It (d) is to be observ- " ed, then, that there are two and twenty " books of the Old Testament, according " to the letters of the Hebrew language. " For they have two and twenty letters, five " of which are writ two ways, so as to " make seven and twenty. . . . . Accord- " ing to this method of computing, the " books are reckoned 22 in number, but " are really 27. For five of them are dou- " ble. Ruth joyned with the Judges is rec- " koned one book by the Hebrews. In " like manner the first and second of the " Kingdoms are one book. The third and " fourth of the Kingdoms also are one book. " The first and second of the Remains one " book. The first and second of Ezra one " book. So (e) that there are four penta-

C c 4

" teuchs,

(c) Ἐἷς ἐστὶν θεὸς, ἐκ τῆς παλαιᾶς διαθήκης καὶ καινῆς κηρυττό-  
μενος, &c. *De Fide Orthodoxa*. l. 4 c. 17. in. T. i. p. 282. B.

(d) Ἰδέον δὲ, ὡς εἰκασί καὶ δύο εἶδαι εἰσὶ τῆς παλαιᾶς διαθήκης,  
κατὰ τὰ στοιχεῖα τῆς ἰβραϊδος φωνῆς. *Ib.* p. 283. C.

(e) Οὕτως ἔνι συγκρίνται αἱ εἶδαι ἐν πεντατέρους τέτρασι,  
καὶ μένουσιν ἄλλαι δύο· ὡς εἶναι τὰς ἐνδιαθέτους εἶδους ὅσας· *Ibid.*  
283. D. E.

## JOHN DAMASCEN. Book I.

“teuchs, and two over, which are in the  
 “canon. [or, *in the Testament.*] And they are  
 “these. Five of the Law, Genesis, Exo-  
 “dus, Leviticus, Numbers, Deuteronomie.  
 “That (*f*) is the first pentateuch, called  
 “the Law. Then (*g*) five more sometimes  
 “called Hagiographa, [or *sacred writings,*]  
 “Joshua the son of Nun, Judges with Ruth:  
 “the first and second of the Kingdoms, rec-  
 “koned one book: the third and fourth of  
 “the Kingdoms, one book: and the two  
 “books of the Remains, also reckoned one  
 “book. That is the second pentateuch.  
 “The third pentateuch contains the (*b*)  
 “books writ in verse, the book of Job, the  
 “Psalter, the Proverbs of Solomon, the  
 “Ecclesiastes of the same, the Song of  
 “Songs of the same. The (*i*) fourth pen-  
 “tateuch takes in the Prophets: the Twelve  
 “Prophets one book, Isaiah, Jeremiah, E-  
 “zekiel, Daniel. Then the book of Ezra,  
 “two joyned in one book, and Esther.  
 “The

(*f*) Ἀὕτη πρώτη πεντάτευχος, ἡ καὶ νομοθεσία. P. 284. A.

(*g*) Εἴτις ἄλλη πεντάτευχος, τὰ καλούμενα γραφεῖα, παρὰ τοῖς  
 δὲ ἀγιόγραφοις. Ibid.

(*b*) Ἀἱ σιγῆς οὐκ ἔστιν. Ibid.

(*i*) Τετάρτη πεντάτευχος, ἡ προφητικὴ.

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(*k*) Ἡ  
 σοφία τῶ  
 καὶ δὲ ἔρ  
 μιν καὶ  
 Ibid. p.  
 †† K



“ The (*k*) book of the Wisdom of Solomon, and the Wisdom of Jesus, which the father of Sirach published in Hebrew, and his grandson, Jesus, the son of Sirach, afterwards translated into Greek, are excellent and useful. But they are not numbred with the former, nor were they placed in the ark.”

“ The books of the New Testament are these. The four Gospels, according to Matthew, according to Mark, according to Luke, according to John: the Acts of the Apostles by the Evangelist Luke: Seven Catholic Epistles, one of James, two of Peter, three of John, one of Jude: fourteen epistles of the Apostle Paul: the Revelation by the Evangelist John: the Canons †† of the holy Apostles by Clement.”

III. Upon this we may make a few remarks. *Remarks.*

## 1. This

(*k*) Ἡ δὲ πανάρετος, τυτέρις ἡ σοφία τῷ σολομῶντος, καὶ ἡ σοφία τῷ ἰησοῦ, ἣν ὁ πατὴρ μὲν τῷ σιράχ ἐξέθετο ἐβραϊστὶ, ἑλληνικῇ δὲ ἡρμηνεύσεν ὁ τέττα ἑγγυος ἰησοῦς, τῷ δὲ σιράχ υἱὸς ἰακώβου· μεν καὶ καλαὶ· ἀλλ’ ἐκ ἀριθμῶνται, ἐπεὶ ἕκαστος ἐν τῇ κεισῶτι.  
*Ibid.* p. 284. B.

†† Κανόνες τῶν ἁγίων ἀποστόλων διὰ κλήμεντος.

## JOHN DAMASCEN. Book I.

“teuchs, and two over, which are in the  
 “canon. [or, *in the Testament.*] And they are  
 “these. Five of the Law, Genesis, Exo-  
 “dus, Leviticus, Numbers, Deuteronomie.  
 “That (*f*) is the first pentateuch, called  
 “the Law. Then (*g*) five more sometimes  
 “called Hagiographa, [or *sacred writings,*]  
 “Joshua the son of Nun, Judges with Ruth:  
 “the first and second of the Kingdoms, rec-  
 “koned one book : the third and fourth of  
 “the Kingdoms, one book : and the two  
 “books of the Remains, also reckoned one  
 “book. That is the second pentateuch.  
 “The third pentateuch contains the (*b*)  
 “books writ in verse, the book of Job, the  
 “Psalter, the Proverbs of Solomon, the  
 “Ecclesiastes of the same, the Song of  
 “Songs of the same. The (*i*) fourth pen-  
 “tateuch takes in the Prophets : the Twelve  
 “Prophets one book, Isaiah, Jeremiah, E-  
 “zekiel, Daniel. Then the book of Ezra,  
 “two joyned in one book, and Esther.  
 “The

(*f*) Ἀὕτη πρώτη πεντάτευχος, ἡ καὶ νομοθεσία. P. 284. A.

(*g*) Εἴτα ἄλλα πεντάτευχος, τὰ καλούμενα γραφεῖα, παρὰ τοῖς  
 δὲ ἁγίοις γραφαί. Ibid.

(*b*) Διὰ τυχόντων βιβλίων. Ibid.

(*i*) Τετάρτη πεντάτευχος, ἡ προφητικὴ.

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(*k*) Ἡ  
 σοφία τῶ  
 καὶ δὲ ἡ  
 μεν καὶ  
 Ibid. p.  
 †† Ka

# Ch. clx. JOHN DAMASCEN.

393

A. D.

730.

“ The (k) book of the Wisdom of Solo-  
 “ mon, and the Wisdom of Jesus, which  
 “ the father of Sirach published in Hebrew,  
 “ and his grandson, Jesus, the son of Sirach,  
 “ afterwards translated into Greek, are ex-  
 “ cellent and useful. But they are not  
 “ numbred with the former, nor were  
 “ they placed in the ark.”

“ The books of the New Testament are  
 “ these. The four Gospels, according to  
 “ Matthew, according to Mark, accord-  
 “ ing to Luke, according to John: the  
 “ Acts of the Apostles by the Evangelist  
 “ Luke: Seven Catholic Epistles, one of  
 “ James, two of Peter, three of John, one  
 “ of Jude: fourteen epistles of the Apostle  
 “ Paul: the Revelation by the Evangelist  
 “ John: the Canons †† of the holy Apo-  
 “ stles by Clement.”

III. Upon this we may make a few re- *Remarks.*  
 marks.

## 1. This

(k) Ἡ δὲ πανάρετος, τυτέριον ἡ σοφία τῷ σολομώντος, καὶ ἡ  
 σοφία τῷ ἰησοῦ, ἣν ὁ πατήρ μὲν τῷ σιράχ ἐξέθετο ἰβραϊτικῶς, ἑλλην-  
 ικῶς δὲ ἡρμηνεύσειεν ὁ τῷ ἰησοῦ, τῷ δὲ σιράχ υἱὸς ἰσάριου  
 μὲν καὶ καλαὶ· ἀλλ’ ἐκ ἀρθρῶνται, ὅθεν ἕκαστος ἐν τῇ κειμένῃ.  
*Ibid.* p. 284. B.

†† Κανόνες τῶν ἁγίων ἀποστόλων διὰ κλήμεντος.



## JOHN DAMASCEN. Book I.

1. This author, though a native of *Damascus*, wrote in *Greek*, and is supposed to represent the sentiment or doctrine of the *Greek Church* of his time.

2. His catalogue of the books of the Old Testament, as has been already observed by learned men, is the same with that of *Epiphanius* in his book of *Weights and Measures*, of which we took notice (*l*) formerly. And it is very agreeable to that, which *Melito* brought with him from *Palestine*: of which we also took some notice (*m*) formerly. Not now to mention any other.

3. *J. Damascen* speaks only of two books, of a secundarie order, in the Old Testament, the book of *Wisdom*, and *Ecclesiasticus*. He does not mention any other, no, not so much as the books of *Maccabees*. The book of *Wisdom* he calls *Solomon's*: though he did not think it to be his: in compliance, it is likely, with frequent custom at that time.

4. His canon of the New Testament is the same with that now generally received by Christians in this part of the World: except

(*l*) See Vol. 8. p. 300. and Vol. 10. p. 64. 65.

(*m*) See Vol. i. p. 326. or 327. and Vol. 10. p. 61.

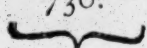
cept that here is added the Apostolical Canons by *Clement*, which seems to be a singularity. What *Mill* says relating to this in his *Prolegomena* I place (*n*) below. I shall also transcribe below the (*o*) note of *Lequien*, editor of *Damascen*, upon this place. Which I believe will be acceptable to my readers on account of some observations relating to the Apostolical Canons.

And I beg leave to observe farther myself. *Damascen's* Catalogue of the books of Scripture is very different from that in the 85. Apostolical Canon. In that are inserted *Judith*, and the books of *Maccabees*, which

(*n*) Joannes Damascenus. . . . inter canonicos reponit Canones Apostolorum διὰ ἀνάγκης. Nempe cum universum Canonum 85 Apostolicorum corpus superiore seculo synodice confirmassent Patres Trullani, facile deinceps factum, ut a librariis (seu arbitrio suopte, seu etiam jussu superiorum,) Canonicis libris isti adnecterentur, tamquam ejusdem, si placet, cum reliquis juris et auctoritatis. Et talem quidem nactus jam videtur Damascenus. *Proleg. n.* 1027.

(*o*) Horum canonum auctoritas adstructa fuerat can. 2. Trullano. At viris criticae artis incuriosis satis erat praefixum canonibus, qui magnae dudum in Oriente ponderis erant, Apostolorum nomen: cum tamen nihil aliud essent, nisi priscae Orientalium disciplinae praecipua capita, quorum auctores genuini ignorabantur. Jam dixi, eorum quosdam





## JOHN DAMASCEN. Book I.

which are quite omitted by *Damascen*. Moreover he receives the book of the Revelation, omitted in the same canon. And farther, he takes no particular notice of the two epistles of *Clement*, or of the Constitutions, which make a part of the catalogue in the last Canon of the Apostles. What shall we say to this? Can we think after all, that *Damascen* had any particular regard for the Apostolical Canons? Or, shall we suppose, that the 85. canon was wanting in his edition of the Apostolical Canons? Or, shall we not be obliged to admit a suspicion, that the last clause in this catalogue of *Damascen*, *the Canons of the Holy Apostles by Clement*, is an interpolation? or an addition made by some officious *Greek* to *Damascen's* original work?

There

quosdam conditos esse post exortam haeresim Anomaeorum. Beveregius collectionem primam istorum Canonum a Clemente, non Romano, sed Alexandrino factam, quem Eusebius l. 6. Hist. c. 23. Hieronymus de Scr. Ec. et Photius cod. cxi. περὶ κανόνων ἐκκλησιαστικῶν volumen edidisse testantur. Sed ex horum auctorum inspectione manifestum fit, eos non de hac collectione canonum loqui, sed de libro, in quo, adductis canonibus, seu regulis ecclesiasticis, illos impugnabat, qui Judaicis legibus et institutis adhaerescerent. *Lequien ad J. Damasc. p. 284.*

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There is another doubt, that may arise in the mind, supposing the genuinnesse of this clause: Whether by the *Canons of the Apostles*, *Damascen* means Apostolical Constitutions, or Apostolical Canons. I perceive this doubt to have arisen in (*p*) *Cotelerius*, as it had in me, before I had observed it in him.

IV. I shall observe but a few particulars more.

*Select  
Passages.*

1. At the beginning of his work *De Orthodoxa Fide*, which is a kind of System of Divinity, and reckoned to be the first regular system among Christians, speaking of God, he says: "All (*q*) things, which are  
" delivered to us by the Law and the Pro-  
" phets,

(*p*) Ceterum an Johannes Damascenus Orthodoxae Fidei lib. 4. c. 18. quando Canones Apostolorum per Clementem editos cum Divinis Voluminibus enumeret, Constitutiones, vel dumtaxat Canones Constitutionibus subnexus intelligat, quaeri potest. Malim accipere de folis Canonibus, quo majori parte erroris vir sanctus et doctus levetur, et quia rarior prima acceptio. &c. *Coteler. Judic. de Constit. Ap. ap. Patr. Ap. T. i.*

(*q*) Πάντα τούτων τὰ παραδεδομένα ἡμῖν διὰ τε νόμου, καὶ προφητῶν, καὶ ἀποστόλων, καὶ εὐαγγελιστῶν, δεχόμεθα, καὶ γινώσκουμεν, καὶ σέβομεν, ἐδὲν περαιτέρω τούτων ἐπιζητῶντες. &c. *De Fid. Orth. l. 1. c. 1. T. i. p. 123. E.*

## JOHN DAMASCEN. Book I.

“ phets, the Apostles and Evangelists, we  
 “ receive, acknowledge, and venerate, seek-  
 “ ing not any thing beyond what has been  
 “ taught by them.”

2. Again : “ We (*r*) cannot think, or  
 “ say any thing of God, beside what is di-  
 “ vinely taught and revealed to us by the  
 “ divine Oracles of the Old and New Te-  
 “ stament.” Not that (*s*) he denyes the  
 use of reason, or that Heathen people,  
 without revelation, might by the light of  
 nature learn the existence of God from his  
 works. However, in these passages we see  
 the general divisions of the books of Scrip-  
 ture, and the great respect, which was  
 shewn to them by Christian people.

3. *Damascen* seems (*t*) not to have had  
 the heavenly witnesses in his copies of St.  
*John*’s first epistle.

4. He

(*r*) Ὁυ δυνατόν οὖν τι παραθεωδῶς ὑπὸ τῶν θείων λογίων τῆς  
 τε παλαιᾶς καὶ καινῆς διαθήκης ἡμῖν ἐκπεφασμένα . . εἰπεῖν το  
 περὶ θεῶ, ἢ ὁλως ἐννοῆσαι. *Ib. cap. 2. p. 125. B.*

(*s*) *Vid. ib. l. 1. c. 1. et c. 3. et alibi.*

(*t*) Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ  
 τὸ πνεῦμα. *De Hymn. Trisag. §. iv. T. i. p. 484. C.*

4. He seems to say, that (u) there were then no extraordinarie gifts in the Church: such as the gift of knowledge, or the gift of miracles. At lest he acknowledges, that he had no such gifts.

(u) Ημεῖς δὲ οἱ μὴδὲ τὸ τῶν θαυμάτων, μὴδὲ τὸ τῆς διδασκαλίας  
δεξάμενοι χάρισμα. *De Fid. Orth. l. 1. c. 3. p. 125. D.*







## C H A P. CLXI.

## P H O T I U S

*Patriarch of Constantinople.*

A. D.  
858.

I. **P**HOTIUS, as is generally reckoned, was constituted Patriarch of *Constantinople* in 858. But *Pagi* (*a*) placeth the commencement of his Patriarchate in 857. It is generally supposed, that he died in 891. or 892.

2. The historie of his life, and his character, and good accounts of his works may be seen in divers (*b*) authors, to whom I refer. The account, which *Fabricius* (*c*) has given of his *Bibliothèque*, and the several

(*a*) *Crit. in Baron. Ann.* 886. n. v. 858. n. xiii. xiv. 859. n. xii.

(*b*) *Vid. Martin. Hank de Rer. Byz. Script. P. i. cap. 18. Cav. Hist. Lit. T. 2. p. 47. Fabric. Bib. Gr. lib. v. cap. 38. T. 9. p. 369. &c. Du Pin Bibl. T. 7. J. C. Wolff. Praef. ad. Anecd. Gr. T. i. Ja. Bafnag. Hist. de l'Eglise l. 6. ch. vi. T. i. p. 323. &c.*

(*c*) *Bib. Gr. T. 9. p. 381. . . . 508.*

veral articles therein, deserves high commendations. I shall by and by take some farther notice of *Photius's* works, so far as they relate to the interpretation of Scripture.

3. They who are pleased to look back to the ninth section of the 63. chapter of this book, may there (*d*) see, that *Photius* received the Scriptures of the Old and the New Testament, and particularly, in this last, four Gospels, the Acts of the Apostles, fourteen Epistles of St. *Paul*, and seven Catholic Epistles. I suppose likewise, that he received the book of the Revelation: though I do not now recollect any particular proof of it.

4. Among the works of *Photius* are mentioned some commentaries upon Scripture: as upon (*e*) the Psalms, the (*f*) Prophets,

D d

and

(*d*) Vol. 6. p. 428. . . 430.

(*e*) In *Psalms*: Catena ex Athanasio, Basilio, Chrysostomo, et Theodoro Heracleota, Photio MS. in Bib. Segueriana five Coisliniana. Vide Catal. MS. ejusdem Bib. editum a Cl. Montfauconio. p. 58. 59. *Fab. Bib. Gr. T. 9.* p. 566.

(*f*) *Prophetarum liber cum expositione.* Extat MS. in Bibliotheca Vaticana, uti Possevinus nos docet. *Cav. H. L. T. 2. p. 50.* In

and St. *Paul's* Epistles. Which last is in manuscript in the public Librarie at *Cambridge*, as we are assured by *Cave*. I place below (g) *Fabricius's* account of it.

5. In (b) the Epistles of *Photius*, in number 248. published at *London* in 1651. by *R. Montague*, Bishop of *Norwich*, many texts of Scripture are explained.

6. There is extant in manuscript, in several libraries, a work entitled *Amphilochia*, consisting of 308 questions, and answers to them, addressed by *Photius* to *Amphilochius* Bishop or Metropolitan of *Cyzicum*, to whom several of *Photius's* letters published by *Montague* are directed. Both (i) *Cave* and (k) *Fabricius*

In Prophetas. MS. in Bib. Vaticana, ut ex Possævino Colomesius et Caveus. *Fabric. ib. p. 566.*

(g) In Epistolas Pauli. MS. in Bib. Cantabrigienfi. Ex hoc commentario idem Caveus notat, plura desumfisse Oecumenium (a quo etiam nomine tenus non raro Photius laudatur) codicem vero istum esse mutilum initio et fine, et totum in epistolam ad Romanos commentarium desiderari. *Fabr. ibid. p. 566.*

(b) Vid. *Fabr. ib. p. 519.*

(i) Quæstiones ac Dubia ad Amphilochium Cyzici Metropolitanam, de variis S. Scripturae locis. Extant MSS. grandi volumine, sed absque Photii nomine, in Cl. Seguerii Galliae Cancellarii Bibliotheca: item in Bibliothecis Vaticana, Barberina, Bavarica, et forsan alibi. *Cav. T. 2. p. 49.*

(k) *T. 9. p. 561.*



Ch. CLXI. *Patriarch of Constantinople.*

403

A. D.

858.

*Fabricius* have spoken somewhat largely of this work, and deserve to be consulted. The learned *Montfaucon* observes, that (1) those questions relate chiefly to divers texts of Scripture, with some other matters of literature. And in his *Bibliotheca Coisliniana* he has exhibited the title and first words of each chapter: or the question, and the first words of the answer. Many of those questions (A) are treated in the epistles of *Photius* before mentioned. Which nevertheless *Montfaucon* takes no notice of. Whereas, it seems to me, it would have well become the diligence of an exact editor, as he put down the titles of the chapters of that work, to have added a reference to the epistles already published, in which the answer might be seen at length. More-

D d 2

over,

(1) Sunt porro quaestiones ut plurimum circa loca varia Scripturae Sacrae tam Veteris quam Novi Testamenti. Intermixtae quoque sunt aliae philosophicae, physicae, grammaticae, et aliae id genus. Ipsaeque omnes sunt numero 308. *Montf. Bib. Coisl. p. 326.*

(A) Mr. *Wolfius* computes, that about a sixth part of the *Amphilochian* Questions are in the epistles published by Bishop *Montague*. Quod ad *Amphilochia* ipsa spectat, sexta circiter illorum pars in epistolis *Photii*, quas eruditae *Montacutii* industriae debemus, extat. Vid. reliqua *Wolf. Praef. ad Curar. vol. iv.*

over, after having put down the 308 Questions, in the manner above mentioned, he transcribes at length (*m*) four of them, as specimens of the whole, and as of some special moment. Two of which nevertheless had been before published in *Montague's* collection of our (*n*) author's Epistles. One of those two questions *Montfaucon* recommends to the observation of (*o*) the learned, as a curiosity. All this *Montfaucon* perceived, when he came to write his preface. Nevertheless he still calls this last mentioned Question with the answer an (*p*) Anecdote. And the better to justify himself, he says, there are some faults in *Montague's* edition. Well, then, let it be republished from the *Coislinian* manuscript,

as

(*m*) Ex hisce porro quaestionibus paucas, quae majoris esse videntur momenti, hic edendas duximus. *Bib. Coisl.* p. 345. *fin.*

(*n*) *Ep.* 144. p. 201. *Ep.* 209. p. 306.

(*o*) Quaestio CLXvi. Digna sane quae historiae ecclesiasticae peritis offeratur. *Cujus haeresis erat Eusebius Pamphili.* *Bib. Coisl.* p. 348.

(*p*) Vigesimalium nonum (anecdoton) ejusdem Photii quaestio, *cujus haeresis esset Eusebius Pamphili.* . . . . In ea vero, quae de Eusebio agit, mendae sunt quaedam, interque alias, *πολλὰ* pro *πολλοί*, quae lectio sensum alio transfert. *Id. in Praef. ad Bib. Coisl.*



Ch. cLxi. *Patriarch of Constantinople.*

405

A. D.

858.

as a better copie, though the errours in *Montague* are not numerous. But let it not appear as a new thing, or be recommended to the attention of the public as somewhat extraordinarie.

The late learned *J. C. Wolfius*, of *Hamburg*, published a large part of the *Amphilochian Questions* and the Answers at length, at the end of the fourth and last volume of his *Curae* upon the New Testament.

7. This great critic was a great admirer of the Apostle *Paul*, and (*q*) celebrates his manly and unaffected eloquence. Indeed, in one of his (*r*) letters *Photius* takes notice of a large number of hyperbata, or elliptical expressions in St. *Paul's* epistles: where some words are transposed, and do not stand in their natural order. But then near the conclusion of that letter he says: "There (*s*) are many like elliptical expressions in *Homer*, *Antimachus*, *Aristophanes*, *Thucydides*, *Plato*, and *Demosthenes*, and

D d 3

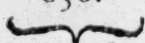
" in

(*q*) *Vid. ep. 165. 166.*

(*r*) *Ep. 166. Vid. et ep. 164.*

(*s*) Καὶ οἶδα ὅτι ἐν αὐτοῖς δόξῃ παραδόξον, ἔστι τὸ τοιούτων τῆς ἑλληνικῆς εἰδός· Πολλὰ γὰρ τοιαῦτα καὶ παρ' ὁμήρου, καὶ ἀντιμάχου, κ. λ. *Ep. 166. p. 240.*



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"in almost all other Poets and Orators." We may here recollect what *Irenaeus* said long ago: "that (*t*) the Apostle frequently "useth hyperbata, because of the rapidity "of his words, and because of the mighty "force of the Spirit in him."

8. I shall select a few explications of texts of Scripture. The first is in (*u*) an epistle of *Photius*, which is also (*x*) an *Amphilochian* Question. The text is *Luke* xxii. 44. He says, "that (*y*) to *sweat blood* was "a proverbial expression, concerning such "as were in a great agonie of mind. So "likewise it is said of such as are in great "grief, that they weep tears of blood. Nor "does St. *Luke* say, that Christ did sweat "drops of blood, but that *his sweat was as* "it were drops of blood: to signify, that it "was not a slight sweat, and that our Lord's "whole body was covered over with large "and thick drops of sweat, issuing from it, "and falling down to the ground." In this

letter

(*t*) See ch. xvii. Vol. i. p. 367. or 368.

(*u*) Ep. 138. p. 193.

(*x*) Qu. 164. ap. Bib. Coisl. p. 338.

(*y*) Παροιμία λέγεται, ἐπὶ τῶν σφόδρα λυπημένων καὶ ἀγωνούντων. αἱματι ἰδρῶσιν. ὥσπερ καὶ ἐπὶ τῶν πικρῶς ὀδυρομένων. αἱματι κλαίνει . . . ὅτι, ὥσπερ θερμῶς αἷματος, ἱππῶν, ἢ θερμῶς ἰδρῶσιν ἀπεφύετο αἷματος. κ. λ. Ep. 138. p. 193.

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letter it is likewise, that he observes the omission of this paragraph of St. *Luke's Gospel* in some copies, of which notice was taken by us (z) formerly.

9. In another epistle, considering Rom. ix. 3. *For I could wish, that my-self were accursed from Christ* : he observes : “ the (a) “ *Apostle* does not say, *I wish*, but *I could wish*, if it were possible. And afterwards : “ *I (b) could wish*, if it were fit, if it were “ *lawful*, and if my fall and miserie might “ *be beneficial to others.*” This I take to be right. And so far as I can see, this explication removes all the difficulties of that text.

10. There are many excellent counsels and observations to be found in *Photius's Epistles*.

1.) In the first epistle, which is addressed to *Michael, King of Bulgaria*. “ *It (c) is* “ *one of the commands of Christ, our com-* “ *mon Lord, that we should bring forth*

D d 4

fruits

(z) See *Vol. 3. ch. 36. p. 142. 143.*

(a) Ὁυδὲ γὰρ εἶπεν, Ἐύχομαι χορισθῆναι, ἀλλ' ἡυχόμην ἄν. τὰ τέσσα, εἰ δυνατὸν ἦν . . κ. λ. *Ep. 216. p. 319.*

(b) Ἐυχόμην ἄν, εἰ ἐνεδέχετο, εἰ ἐνεχώρει, εἰ τις ἦν ἀπόστασις σωτήριος . . κ. λ. *Ib. p. 320.*

(c) *Ep. i. p. 21.*

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“ fruits of righteoufneffe, and not disgrace  
 “ our faith by our works. So likewise  
 “ directs *Paul*, the great master of the  
 “ Church. So *Peter*, the chief of the A-  
 “ postles, who was entrusted with the keys  
 “ of the kingdom of heaven. And so the  
 “ whole choir of the Apostles taught the  
 “ world.”

2.) In the same epistle. “ Some (*d*) say,  
 “ it is the main office of a Prince, to make  
 “ a small city, or commonwealth, great.  
 “ But he says, he should esteem it a greater  
 “ thing, to make it good.”

3.) To the same Prince. “ If (*e*) you  
 “ receive a benefit, be sure to remember it.  
 “ If you confer a benefit, you will do well  
 “ soon to forget it. This is an indication  
 “ of a great mind, and raiseth the value of  
 “ the benefit conferred.”

4.) I refer to two other places concern-  
 ing (*f*) friendship and (*g*) ingratitude.

(*d*) *Ep. i. p. 30.*(*e*) *Ib. p. 34.*(*f*) *P. 27.*(*g*) *P. 37.*





## C H A P. CLXII.

## O E C U M E N I U S.

1. **C**AVE (*a*) speaks of OECUMENIUS, as writing about the year 990. but without being certain of his time. And that he has not placed this author too soon, may be argued from *Montfaucon's* *Bibliotheca Coisliniana*, who (*b*) there informs us of a manuscript chain or comment on St. *Paul's* Epistles, of the tenth centurie: in which the name of *Oecumenius* is mentioned, among other writers, out of whom that comment was collected. I therefore place him a little higher, but still in the same centurie.

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2. *Montfaucon* (*c*) assures us, from a passage

(*a*) *Oecumenius*, scriptor admodum incertae aetatis, de quo altum apud veteres silentium. Id modo constat, post annum 800. claruisse. Adeoque hoc loco ipsum reponimus ad annum 990. donec veram ejus aetatem expiscari liceat. *H. L. T.* 2. p. 112.

(*b*) *Bib. Cois.* p. 82. *M.*

(*c*) *Vid. Bibl. Coisl. in Praef. et p. 277.*

## OECUMENIUS. Book I.

page found in a manuscript of the tenth, or eleventh centurie, that *Oecumenius* was Bishop of *Tricca* in *Theffalie*. Which was not known before.

3. We (*d*) have Commentaries of this writer upon the Acts, St. *Paul's* fourteen Epistles, and the seven Catholic Epistles. The Commentaries upon the Epistles, if not also upon the Acts, are a chain, consisting of notes and observations of several, beside his own, as *John Chrysostom*, *Cyril of Alexandria*, *Gregorie Nazianzen*, *Isidore of Pelusium*, *Theodoret*, *Photius*, and others. At the end of the second volume of *Oecumenius* is placed the Commentarie of *Arethas* upon the Revelation.

4. In this work, in the edition at *Paris*, in 1631. which I make use of, the books of the New Testament are placed in the order, now generally used: first the Acts of the

(*d*) In Acta Apostolorum Catenae vicem exhibet Oecumenii, incertae aetatis scriptoris, sed judicio ac perspicuitate commendabilis Commentarius, qui cum ejusdem Commentariis similibus in Epistolas septem Catholicas, Epistolas sancti Pauli Apostoli, et cum Aretha in Apocalypsin prodiit Graece Veronae typis luculentis 1532. fol. Haec editio mihi ad manus est. *Fabr. Bib. Gr. T. 7. p. 788. Vid. eund. T. 13. p. 845.*

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the Apostles, next St. *Paul's* fourteen Epistles, and then the Catholic Epistles. But there is prefixed to those Commentaries a short copie of verses, representing the contents of the whole work, in this manner: "The (*e*) book of the Acts, writ by *Luke*: "the Epistle of *James*, writ to believing "Hebrews, the first epistle of *Peter* writ to "believers, the second epistle of *Peter* also "writ to Christians, three epistles of *John*, "one of *Jude*, to all Christians in general. "Then St. *Paul's* fourteen epistles, all enumerated in our present order. Lastly, "*John's* mysterious Revelation." This, I suppose, was the order of the books, particularly of the Acts, and the Epistles, in the manuscript. It is also the order observed in the first printed edition of these Commentaries, in *Greek* only, at *Verona* in 1532. described by (*f*) *Fabricius*. Which I likewise

(*e*) Τῶν πράξεων ἡ εἰσὸς, ὡς λεγέται, γράφει.  
Πιστοῖς ἑβραίων ἐξ ἰακώβου λόγοι.  
Πιστοῖς ὁ πέτρος πρῶτα συντάττει τὰς.  
Χριστιανισμοῖς δεύτεροι πέτρος λόγοι.  
· · · · ·  
Κλητοῖς ἅπασιν ταῦτα μένεις ἰσθῆς.  
· · · · ·  
Ἰωάννης μένεις ἡ κεκρυμμένη.

(*f*) See before note (*d*)



wife have. As for the Commentarie upon the Revelation by *Arethas*, in all probability, it was added, to make a full volume. Moreover *Arethas* might be reckoned to be very little distant in time from † *Oecumenius*.

5. *James Le Long* says, that (g) *Oecumenius* wrote a Commentarie also upon the four Gospels, and that he himself says so. But I do not find it in the place, to which *Le Long* refers.

6. Whether *Oecumenius* received, or wrote Commentaries upon the Revelation, will be considered by and by.

7. Upon St. *Luke's* introduction to the Acts, the former treatise have I made, o *Theophilus*, *Oecumenius* observes : " He (h) calls " it a treatise, and not a Gospel, avoiding " ostentation : as indeed do the rest like- " wise. *Matthew* says : *The book of the ge- " neration of Jesus Christ*. *Mark* indeed says : " The

† See before p. 289.

(g) . . . 1. Annotationum Commentarii in quatuor Evangelia, ex dictis veterum patrum Graecorum. Quos Commentarios in epistolam ad Hebraeos cap. vi. se scrip- sisse testatur. *J. Le Long. Bib. T. 2. p. 883.*

(h) Λόγον εἶπε πρῶτον, ἐκ εὐαγγελίου . . . κ. λ. In *Act. Ap. T. i. p. 1. 2.*

"*The begining of the gospel of Jesus Christ.*  
 " But he does not by *gospel* intend his own  
 " writing, but Christ's preaching. . . The  
 " faithful afterwards called them Gospels,  
 " as truly containing the gospel, that is, the  
 " doctrine of Christ."

8. Upon Acts xiii. 13. he says: " This  
 " (i) *John*, who is also called *Mark*, ne-  
 " phew to *Barnabas*, wrote the Gospel,  
 " entitled according to him, and was also  
 " disciple of *Peter*, of whom he says in his  
 " epistle: *Mark, my son, saluteth you.*

9. Upon Acts xv. 13. " This (k) *James*,  
 " appointed Bishop of *Jerusalem* by the  
 " Lord, was son of *Joseph* the carpenter,  
 " and brother of our Lord Jesus Christ ac-  
 " cording to the flesh."

10. I need not put down the prefaces to  
 St. *Paul's* several epistles, in which are ob-  
 served the places, where they were writ,  
 sometimes right, sometimes wrong.

11. Upon those words of Col. iv. 16.  
*the epistle from Laodicea*, is a note of *Pho-*  
*tius*. Some (l) say, " this was not an  
 epistle

(i) *Ibid.* p. 111. C. (k) *P.* 122. C.

(l) *T.* 2. p. 146. B.

“ epistle of *Paul* to them, but from them  
 “ to him. For he does not say, the epistle  
 “ to the Laodiceans, but the epistle from  
 “ *Laodicea*.”

12. In the argument or preface to the  
 epistle of *James*, it (*m*) is said to be writ to  
 those of the twelve tribes scattered abroad,  
 who had believed in our Lord Jesus Christ.

13. The argument to the first epistle of  
*Peter* says, “ it is (*n*) writ to the believing  
 “ Jews scattered abroad in several places.”

14. Upon 2 Pet. iii. 1. he observes, as I  
 understand him, to this effect: “ Hence  
 “ (*o*) we perceive, that *Peter* wrote only  
 “ two epistles.”

15. In a note upon the beginning of St.  
*John*’s second epistle he says: “ Some (*p*)  
 “ had thought, that this and the following  
 “ epistle were not writ by *John* the Apostle,  
 “ but by another of the same name, who  
 “ calls himself Elder.” Our author, how-  
 ever, receives both these, as well as the  
 first.

16. *Jude*’s

(*m*) *T.* 2. *p.* 438.

(*n*) *Ib.* *p.* 479.

(*o*) Εκ τῶτων μανθάνομεν, δύο τὰς πάσας εἶναι τῷ πέτρῳ ἐπι-  
 στολάς. *P.* 548. *D.*

(*p*) *P.* 605.



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16. Jude's (q) epistle is said to be writ to believers.

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17. In a note upon the first epistle to the *Corinthians* the (r) Revelation is quoted, as writ by *John* the Evangelist.

18. As a farther proof, that *Oecumenius* received the book of the Revelation, I refer to an anecdote, published by *Montfaucon*, of which (s) he speaks very magnificently in his preface to the *Coislinian* Librarie. But when he sets about translating the passage, he says, it (t) is writ in so obscure a stile, as to be scarce intelligible.

It is said to be " the (u) Synopsis of the  
" labours

(q) P. 619. A.

(r) Ὁ εὐαγγελιστὴς ἰωάννης φησὶν ἐν τῇ ἀποκαλύψει. T. i. p. 578. C.

(s) Vigesium quartum ex eodem codice prodit, estque longe praestantius opusculum Oecumenii episcopi Triccaei in Thessalia. Notes velim, antehac, cujus civitatis episcopus esset Oecumenius, ignotum fuisse. Is auctoritate patrum, ineluctabilibusque argumentis, probat Apocalypsin esse veram et canonicam scripturam Praef.

(t) Sequens autem opusculum stylo tam perplexo scriptum est, ut vix intelligi possit. Aliquot etiam in locis vitiatum videtur. Ipsum tamen pro facultate mea Latine interpretari studui. Bibl. Coisl. p. 277.

(u) Ἐκ τῶν ὀκταμενίων τῶ μακαρίῳ ἐπισκόπῳ τρίκκης θησσαλίας θεοφιλῶς πεποιημένων εἰς τὴν ἀποκάλυψιν ἰωάννου τῆς θεολογίας συνοψις σχολικὴ κ. λ. Ib. p. 277. f.

“labours of the blessed *Oecumenius*, Bishop  
 “of *Tricca*, upon the Revelation of *John* the  
 “Divine.” And it begins in this manner:  
 “That (x) this writing is the mystical in-  
 “struction of the disciple, who rested in the  
 “bosom of Jesus, and is divinely inspired,  
 “and useful, and has been indisputably  
 “proved: and that it is not spurious, as  
 “some have profanely said, but a genuine  
 “writing of the son of thunder.” And the  
 author then proceeds to argue this from the  
 testimonies of *Athanasius*, *Basil*, *Gregorie*,  
*Methodius*, *Cyril of Alexandria*, *Hippolytus*,  
 and from other considerations.

19. I shall now make a few remarks.  
*First*, From the passage above cited from  
 the Commentarie upon the epistle to the  
*Corinthians* it appears to be probable, that  
*Oecumenius* received the book of the Reve-  
 lation. And this passage may be allowed  
 to afford some additional evidence. Never-  
 theless, *secondly*, this writer being unknown  
 and anonymous, what he says, cannot be  
 admitted as full proof, that *Oecumenius* ever  
 wrote a Commentarie upon the Revelation.

*Thirdly*,

(x) P. 277. f. et 278.

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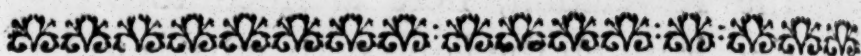
Thirdly, the argument for the genuinnesse of the Revelation, here ascribed to *Oecumenius*, is much the same with what is to be found in the prefaces of (y) *Andrew*, and (z) *Arethas*, to their Commentaries upon that book.

(y) See before in this work. ch. ix. Vol. i. p. 251. 252. *Andrew* cited from *Prolog. ad Apoc.* p. 3. B. ad *Calc. T. S.* Opp. S. *Chrysostom.* Ed. Morell.

(z) Vid. *Areth. ap. Oecumen. T. 2. p. 640.*







## C H A P. CLXIII.

## T H E O P H Y L A C T.

A. D.  
1070.

I. **T**HEOPHYLACT, Arch-Bishop of the chief city of *Bulgaria*, wrote Commentaries upon the four Gospels, the Acts of the Apostles, and St. *Paul's* fourteen Epistles. He is spoken of by *Cave* (*a*) as flourishing about the year 1077. by *Fabricius* (*b*) about 1070. His Commentaries (*c*) are collected out of *Chrysostom*, and others, with observations likewise, undoubtedly, of his own.

2. Beside these works, he is said to have writ likewise a Commentarie upon the xii lesser Prophets, mentioned by *Cave* in the place before referred to, and more particularly

(a) *H. L. T.* 2. p. 153.

(b) *Eib. Gr. T.* 6. p. 284. &c.

(c) *Du Pin Bibl. T.* 8. p. 113. *R. Simon Hist. Crit. des Comment. du N. T. Ch.* 28. p. 390. &c. *Fabr. Bib. Gr. T.* 7. p. 787.

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larly by (*d*) *Fabricius*. But I have not seen it. And whether it has been yet published, I cannot certainly say.

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1070.

3. I proceed directly to take notice of divers things in his Commentaries upon the books of the New Testament:

4. In his preface to St. *Matthew's* Gospel he says, " that (*e*) Christ has given us four " Gospels." " And (*f*) that there are four " Evangelists, two of which, *Matthew* and " *John*, were of the choir of the twelve " Apostles: the other two, *Mark* and *Luke*, " were of the number of the Seventy. " *Mark* was a companion and disciple of " *Peter*, *Luke* of *Paul*. *Matthew* first wrote " a Gospel in the *Hebrew* language, for the

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" fake

(*d*) Theophylacti Bulgarorum Archiepiscopi, qui circa A. C. 1070. claruit, Commentarios in xii Prophetas Minores, ex antiquiorum Patrum monumentis deceptos, breviter in lucem edendos speramus a C. V. Johanne Henrico Lederbino, Linguarum Orientalium in Academia Argentoratensi Professore, qui illos ex Graeco codice Bibl. publicae illius urbis descripsit, et utraque lingua vulgaturum recepit. B. Gr. T. 7. p. 765.

(*e*) Τέσσαρα δὲ δίδωκεν ἡμῖν εὐαγγέλια. Pr. in Mat. p. 1. B. Paris. 1631.

(*f*) Τέσσαρες μὲν εἰσιν οἱ εὐαγγελισταὶ· τῶν οἱ μὲν δύο . . . ἦσαν ἐκ τῶν χειρῶν τῶν δώδεκα· οἱ δὲ δύο· μάρκος Φίλιππος καὶ λεβίτης, ἐκ τῶν ἑβδομήκοντα. κ. λ. Ib. p. 2. D. E p. 3. A.

“ sake of the *Hebrew* believers, eight years  
 “ after Christ’s ascension. And *John*, as is  
 “ said, translated it out of *Hebrew* into  
 “ *Greek*. *Mark* wrote ten years after our  
 “ Lord’s ascension, having been instructed  
 “ by *Peter*. *Luke* fifteen, and *John*, the  
 “ (g) most excellent Divine, two (A) and  
 “ thirty years after our Lord’s ascension.  
 “ For it is said, that when he had outlived  
 “ them, after their death their three Gos-  
 “ pels were brought to him, that he might  
 “ judge whether what they had writ was  
 “ true. Having seen them, he added some  
 “ things omitted by them. And whereas  
 “ they had not taken notice of the eternal  
 “ existence of God the Word, he (b) gave  
 “ an account of his Divinity, least he should  
 “ be esteemed a mere man. For *Matthew*  
 “ discourseth only of his nativity according  
 “ to the flesh, because he wrote for the *He-*  
 “ *brews*, who were fully satisfied, when they  
 “ had

(g) Θεολογιώτατος.

(A) According to that account St. *John*’s Gospel was writ in the year of our Lord’s nativity 65. or thereabout, before the destruction of *Jerusalem*, and before the siege of that city was begun. Which is different from the sentiments of more early writers.

(b) . . . αὐτὸς ἐθεολόγησε . . .



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“ had been assured, that the Christ was  
“ born of *David* and *Abraham*.”

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5. The preface to St. *Mark* is to this purpose : “ The (i) Gospel according to “ *Mark* was writ at *Rome* ten years after “ Christ’s ascension, at the request of the “ believers there. For this *Mark* was a “ disciple of *Peter*, whom he calls his son “ spiritually. His name was *John*. He “ was nephew to *Barnabas*, and (k) was “ also a companion of *Paul*.”

6. In this same preface (l) he mentions the symbols of the Evangelists : but differently from many others. The Gospel of *John*, in the first place, he supposes to be resembled by the face of a lion, the king of beasts, denoting *John*’s pre-eminence. *Matthew*’s by the face of a man. *Mark* he compares to an eagle, because he begins with the historie of *John*, who was a Prophet. And the gift of prophecie is far-sighted. *Luke* he compares to a calf or ox.

7. In the Commentarie upon Acts xii. 12. where *John* surnamed *Mark* is mention-

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ed,

(i) In *Marc. ib.* p. 189.

(k) — ἀλλὰ καὶ πᾶντε συνέκδημος.

(l) P. 190. A. B.

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ed, he says : “ Perhaps (*m*) this is *Mark* “ the Evangelist, by whom, as is said, *Peter* evangelized. For *Mark*’s Gospel is “ said to be *Peter*’s.” And he thinks that opinion probable.

8. In the preface to his Commentarie upon St. *Luke Theophylact* expresseth himself, as if he thought, the Evangelist, in the introduction, referred (*n*) to the Gospels according to the *Egyptians*, and according to the Twelve. He also says, that (*o*) from that introduction it appears, *Luke* was not from the beginning a disciple, but only afterwards. For others were disciples from the beginning, as *Peter*, and the sons of *Zebedee*, who delivered to him the things, which he had not seen, or heard.

9. This seems to be contrarie to what was said in the preface to St. *Matthew*’s Gospel : that *Mark* and *Luke* were of the number of the seventy. Unless he can be under-

(*m*) Τάχα οὗτός ἐστι μάρκος ὁ εὐαγγελιστής. κ. λ. In *Act. Ap.* p. 115. *m. Coloniae.* 1568.

(*n*) Πολλοὶ γὰρ συνέγραψαν εὐαγγέλια δῆθεν. οἷόν ἐστι τὸ κατ’ αἰγυπτίους, καὶ τὸ ἐπιγραφόμενον τῶν δώδεκα. κ. λ. *Pr. in Luc.* p. 297. *B.*

(*o*) *Ib.* p. 297. 298.



understood to mean some things only, even in the more early part of Christ's ministrie, about which *Luke* might be informed by those disciples, who then attended upon the Lord. It is also said in the Argument of *Luke's* Gospel, that (\*) he was said to have been one of Christ's seventy Apostles, and after the Lord's resurrection, to have met him with *Cleophas*. Here likewise he says, that *Theophilus*, to whom St. *Luke* wrote, was a man of Senatorian rank, and possibly a Governour: forasmuch as he calls him *most excellent*, the same title, which St. Paul useth in his addressees to *Felix* and *Festus*.

10. In his comment upon the historie of the two disciples, whom Jesus met in the way to *Emmaus*, one of whom is said to be *Cleophas*, Luke xxiv. 18. *Theophylact* says, some (p) have thought the other to be *Luke* the Evangelist, who out of modestie

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declined

(\*) . . . ὥς φασί τινες, ἵνα καὶ αὐτὸν γενέσθαι τῶν ἑβδομήκοντα ἀποστόλων· καὶ ἐκ νεκρῶν δὲ ἀναστάντι τῷ Χριστῷ συναντήσαι μετὰ κλεόπα . . . Γράφει δὲ πρὸς θεόφιλον, συγγαλτικὸν ὄντα καὶ ἀρχόντα ἴσως. τὸ γὰρ κράτις ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων ἐλέγεται. ὡς καὶ ὁ πᾶυλος φησὶ πρὸς τὸν ἡγεμόνα Φῆγου. κράτις φῆγε. P. 293.

(p) P. 539. C.



## THEOPHYLACT. Book I.

declined to mention himself. Here again St. *Luke* is supposed to have been personally acquainted with the Lord Jesus.

11. In the preface to St. *John's* Gospel *Theophylact* says, "that (q) *John* wrote his Gospel, when (B) he was an exile in *Patmos*, two and thirty years after Christ's ascension." He proceeds: "*John* (r) was beloved above all the disciples, because of his simplicity, and meekness, and mildness, and purity, for he was a virgin. Moreover, he was related to the Lord. But how can that be? Attend. *Joseph* husband of the blessed *Marie* had seven children by a former wife: four sons, and three daughters: *Martha*, [perhaps it should be *Marie*.] *Esther*, and  
" *Salome*,

(q) . . . ὁ καὶ συνέγραψεν ἐν πάτμῳ τῇ νόισῳ ἐξόριστος διατελῶν.  
κ. λ. p. 554. B.

(B) So likewise, in the later part of the Synopsis ascribed to *Athanasius*, it is said: "The Gospel according to *John* was dictated by the holy and beloved Apostle, when he was an exile in *Patmos*, and was afterwards published by him at *Ephesus*, under the care of *Gaius* his host, and of the other Apostles, of whom *Paul* says in the epistle to the *Romans*: [xvi. 23.] *Gaius* my host, and of the whole church saluteth you." *Ap. Ath. T. 2. p. 202. F.*

(r) P. 554. B. C. D.

“*Salome*, whose son *John* was. Therefore  
 “*Salome* was reckoned our Lord’s sister.  
 “And *John* was his nephew.” So *Theo-  
 phylact* in that place. In another place (s)  
 he says: *Joseph* had by the widow of his  
 brother *Cleophas*, who died without issue,  
 six children, four sons, and two daughters,  
 named *Marie*, who \* was reckoned daugh-  
 ter of *Cleophas* according to law, and *Sal-  
 lome*. And he always supposeth (t) *Marie*,  
 mother of our Lord, to be the same as  
*Marie* the mother of *James* and *Joses*, who  
 were *Joseph*’s children by a former wife:  
 as was also *Salome*, the mother of *Zebedee*’s  
 children. And whereas in *John* xix. 25.  
 mention is made of *Marie*, wife, or daugh-  
 ter, of *Cleophas*, and *sister* to our Lord’s mo-  
 ther: he says, that (u) by *sister* must be  
 there understood *relation*. For that *Marie*  
 is supposed to be daughter of *Cleophas*, bro-  
 ther of *Joseph*, whose widow he had mar-  
 ried.

11. The-

(s) In *Matth. cap. xiii. p. 79. C. D.*

\* Τὴν μαρίαν, ἣ ἐλέγετο τῷ κλεοπά θυγαῖς κατὰ τὸν νόμον  
 καὶ τὴν σαλώμην. *Ibid.*

(t) *Vid. in Matth. cap. xxvii. p. 178. C. D. In Marc.  
 cap. xv. p. 286. C. D. in Luc. cap. xxiv. p. 538. D. in  
 Joan. cap. xix. p. 826. C. D.*

(u) *Ib. p. 826. B. C.*



## THEOPHYLACT. Book I.

11. *Theophylact* says, there (x) was this very extraordinarie in *John* the Evangelist, that he had three mothers : his own mother, *Salome*, and *Thunder*, and the Blessed *Marie*, forasmuch as the Lord said to him : *Behold thy mother.* John xix. 27.

12. He likewise says, that (y) there are four *Maries* mentioned in the Gospels : Our Lord's mother, *Marie Magdalen*, *Marie* daughter of *Cleophas*, and the sister of *Lazarus*.

13. In the argument or preface to the Acts of the Apostles *Theophylact* says : The (z) writer is *Luke*, native of *Antioch*, by profession a Physician. He here also says, that (a) *Paul* wrote fourteen Epistles. And indeed our author has explained them all.

14. I need not give a particular account of his several prefaces to St. *Paul's* Epistles. I observe a few things only.

15. He

(x) Μόνος γὰρ οὗτος τρεῖς μητέρας ἀναφαίνεται ἔχων, τὴν φυσικὴν τὴν σαλῶμην, τὴν ἐρόντην, υἱὸς γὰρ ἐροντῆς διὰ εὐαγγελίᾳ μεγαλοφωνίαν, καὶ τὴν θεοτόκον. κ. λ. In *Joh.* p. 554. D. E.

(y) . . ἡ θεοτόκος . . δευτέρα ἡ μαγδαληνὴ, . . τρίτη ἡ τῷ κλεοπᾶ, καὶ τετάρτη ἡ τῷ λαζάρῳ ἀδελφῇ. In *Joh.* p. 826.

(z) *Comment. in Act. Ap.* p. 1. Colon. 1568.

(a) *Ib.* p. 3.



15. He says, the (*b*) epistle to the *Ephe-  
sians* was writ by the Apostle *Paul* at *Rome*,  
when he was a prisoner.

16. Upon Coloss. iv. 14. he says, that (*c*)  
*Luke* the Physician there mentioned, is the  
Evangelist. But he does not there say, that  
he was a native or citizen of *Antioch*.

17. Upon Col. iv. 16. he writes: “ that  
“ (*d*) (or *which*) is the epistle from *Lao-  
“ dicea* ? It is the first epistle to *Timothie*.  
“ For that was writ from *Laodicea*. But  
“ some say, it is an epistle, which the *Lao-  
“ diceans* had sent to *Paul* : though I do  
“ not know, what they have to justify this  
“ opinion.” From all which it may be  
reckoned very probable, that *Theophylact*  
had never heard of any epistle of *Paul* to  
the *Laodiceans*.

18. The epistle of St. *James* is several  
times quoted in *Theophylact's* Commentaries.  
He quotes it (*e*) expressly, as writ by *James*,  
the Lord's brother.

19. I need not say, he received the first  
epistle of St. *Peter*.

20. He

(*b*) In *Ep. Paul. Comm.* p. 498. *London.* 1636.

(*c*) *Ib.* p. 675. (*d*) *P.* 676.

(*e*) In *Evangel.* p. 218. C.

## THEOPHYLACT. Book I.

20. He once quotes St. *John's* first epistle in this manner: "For (*f*) he says in " one of his epistles: *That which was from " the begining, which we have seen.*" Therefore he received more than one.

21. It is probable, that *Theophylact* received all the seven Catholic Epistles.

22. But I cannot say, that he received the book of the Revelation. I do not remember, that he has any where quoted it: which, I think, he would have done, if it had been of authority with him. However I put in the margin (*g*) a reference or two, to be considered by those who please. But I do not reckon them very material. Perhaps he was of the same opinion with St. *Chrysostom*, concerning the book of the Revelation.

23. *Theophylact* quotes no forged Christian writings, or apocryphal books of the New Testament. He cuts off a good number of them by that observation upon John i. 31. . . . 34. that (*b*) Christ wrought

no

(*f*) Φησὶ γὰρ ἐν μιᾷ τῶν αὐτοῦ ἐπιστολῶν. Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἐώρακαμεν. *Ib.* p. 555. C.

(*g*) *Vid. in Mat. cap. xxii. p. 128. E. In Marc. cap. ii. p. 201. B.*

(*b*) Εὐτεῖθεν δὲ μαυθάνομεν, ὅτι τὰ λεγόμενα παιδιὰ τῷ χριστῷ θαύ-



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1070.

no miracle in his infance, or before the time of his public ministrie. About which he is clear and positive. We formerly saw a like observation in (i) *Chrysostom*.

24. He seldom quotes any apocryphal books of the Old Testament. A passage of Ecclesiasticus is cited (k) as the saying of a wise man.

25. I shall now take a few remarkable passages.

26. In the preface to St. *Matthew's* Gospel. " And (l) was not one Evangelist  
" sufficient? Yes. Nevertheless, for making  
" the truth more manifest, four were per-  
" mitted to write. For when you see these  
" four, not conferring together, nor meet-  
" ing in the same place, but separate from  
" each other, writing the same things, as  
" with one mouth: are you not led to ad-  
" mire the truth of the Gospel, and to say,  
" that they spake by the Holy Ghost? Do  
" not say to me, that they do not agree in  
" every

θαύματα, ψευδῆ εἰσι, καὶ παρὰ τῶν θελούντων διαγελᾶσθαι τὸ  
μυστήριον συντεθέντα. Εἰ γὰρ ἦσαν ἀληθεῖς, πῶς ἠγνοεῖτο ποιῶν  
ταῦτα ὁ κύριος. In *Jo. c. i. p. 576. E.*

(i) See *Vol. x. p. 359. 360.*

(k) Φησὶ γὰρ καὶ σοφός. κ. λ. In *Luc. c. xiv. p. 437. C.*

(l) In *Mat. p. 3.*



## THEOPHYLACT. Book I.

“ every thing. For wherein do they differ?  
 “ Does one say, that Christ was born, and  
 “ another, not? Or does one say, that he  
 “ rose from the dead, and another, that he  
 “ did not rise? By no means. For they  
 “ agree in the necessarie and principal  
 “ things. And if they do not differ in the  
 “ principal things, why should you wonder,  
 “ that they vary in lesser matters? For that  
 “ very reason, they are the more credible,  
 “ in that they do not agree in all things.  
 “ For then it would have been thought,  
 “ that they had met and consulted toge-  
 “ ther. But now one has writ what ano-  
 “ ther has omitted. And therefore they  
 “ seem to differ in some things.” This  
 should be compared with a passage of *Cbry-*  
*sostom* (m) formerly transcribed.

27. Upon Matth. ii. 11. he says: When  
 (n) the child was born, the Virgin laid him  
 in a stable, not finding any house to be in.  
 But afterwards, he thinks it likely, they  
 found room in a house. And there the  
 Magians of the East found him.

28. Upon

(m) See Vol. 10. p. 372. 373.

(n) P. 13. E.

28. Upon Matth. v. 44. "To (*o*) love  
 "some men, and those our friends, and  
 "hate others, is a mark of imperfection.  
 "He is perfect, who loves all men."

29. He (*p*) finely explains those words  
 of our Lord Mark x. 40. *It is not mine to  
 give. But it shall be given to them, for whom  
 it is prepared.* And his observations upon  
 this place may be compared with what he  
 says upon (*q*) Matth. xx. 23.

30. Upon Luke xxi. 37. 38. "Our (*r*)  
 "Lord, says *Theophylact*, said many excel-  
 "lent things to those who came to him in  
 "the temple. And from this, and other  
 "places, we may conclude therefore, that  
 "the Evangelists have related a few things  
 "only. For though the Lord preached  
 "almost three years, if a man should say,  
 "that all which they have recorded might  
 "be spoken in the compasse of one day, he  
 "would not speak much beside the truth."

For certain, the evangelical writings, in  
 which concisenesse and fulnesse are united,  
 deserve the highest commendations.

From

(*o*) P. 33. E.

(*p*) P. 249. B. C.

(*q*) P. 117. 118.

(*r*) P. 509. B. C.



## THEOPHYLACT. Book I.

From that passage it appears, that *Theophylact* did not compute our Saviour's ministration to have lasted three years and more, but somewhat less than three years. Accordingly, he does not suppose the Jewish feast mentioned by St. John v. 1. to have been Passover, but (s) some other feast, possibly Pentecost, as he conjectures. Of this point I have spoken (t) formerly.

31. The section, concerning the woman taken in adulterie, which we have in John viii. at the begining, is not explained by (u) *Theophylact*.

32. I now beg leave to mention a general observation. *Theophylact's* Commentaries are very useful and valuable. But it seems to me, that too much respect has been shewn to his prefaces to the four Gospels, where he determines the times of the several Evangelists writing. Just and useful observations, right, or probable interpretations of Scripture, may be received from any man, let him live when he will. But as an historian, the testimonie of a man, who speaks of things done a thousand years before his time,

(s) P. 623. B.

(t) See Vol. 3. p. 136. . . . 138.

(u) Vid. p. 674.



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time, is of little value, unless it be derived from more ancient writers. *Mill*, in his *Prolegomena*, says, that (x) *Theophylact* is the first, who has assigned the precise year, in which each Evangelist published his Gospel. And yet he has placed *Theophylact*'s prefaces, where those determinations are made, at the head of the several Gospels in his edition, without any remarks. And many have followed *Theophylact* in that point, though *Mill* had more judgement. But the early date of the Gospels is popular, and it has become almost a general opinion. Upon this point some observations were mentioned (y) in the chapter of *Eusebius* of *Cesarea*.

(x) Theophylactus hic noster, omnium quod sciam, primus designat ipsum præcise annum, quo Evangelistæ singuli sua conscripserint Evangelia. Matthæum Evangelium suum scripsisse ait anno post ascensionem Christi octavo : Marcum decimo : Lucam decimo quinto : Joannem trigesimo secundo. Et ad hujus calculum se componunt MSS. plurimi in notatis ad calcem Evangeliorum. *Mill. Proleg. n. 1072.*

(y) See Vol. 8. p. 176. . . . 179.



## C H A P. CLXIV.

## E U T H Y M I U S.

A. D.  
1110.

I. **E**UTHYMIUS (*a*) was a Monk, who lived at *Constantinople* in the later part of the eleventh, and the beginning of the twelfth centurie. He wrote a work, entitled *Panoplia*, against all heretics, Commentaries upon the Psalms, and upon the Gospels, collected chiefly out of *Chrysostom*, and other ancient writers, and also some other books. His works are not yet published in the original Greek, that I know of, but only in Latin versions: though *Mill*, and *R. Simon*, and some others, who had access to manuscripts, have quoted several passages from him in Greek.

2. In his preface to *St. Matthew's Gospel* he

(*a*) *Vid. Cav. H. L. T. 2. Du Pin. Bibl. des Aut Ec. T. 9. p. 197. Fabr. Bib. Gr. l. v. c. 11. T. 7. p. 460. &c. R. Simon Hist. Critic. des commentat. du N. T. ch. 29. p. 469. &c.*



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A. D.

1110.

he says, " that (*b*) *Matthew* wrote at the " request of the Jewish believers in *Judea*." He seems to say in the same place, that *Mark* wrote his Gospel at the request of the believers in *Egypt*. He likewise says, that (*c*) *Matthew's* Gospel was first writ, and in *Judea*, for the Jewish believers, in *Hebrew*, eight years after our Lord's ascension. Afterwards his Gospel was translated into the Greek language.

3. The (*d*) Evangelist *Mark* he supposeth to be the nephew of *Barnabas*, often mentioned in the Acts, and St. *Paul's* Epistles. He supposeth him likewise to be the

F f 2

same,

(*b*) *Matthaeum* enim, qui ex *Judaeis* crediderant, obsecraverunt, ut scriptam relinqueret ipsis evangelii historiam, quam eos verbo docuerat. Similiter et *Marcum*, qui in *Aegypto* edocti fuerant. *Euthym. in iv. Evangelia ap. Bib. PP. Max. T. 19. p. 487. G.*

(*c*) Primus autem scripsit *Matthaeus* quod nunc prae manibus est Evangelium, post octo annos Christi in coelos assumpti. Scripsit autem ad illos, qui ex *Judaeis* crediderant, ut praediximus, *Hebraea* usus lingua ac contextura. Postea vero in nostram linguam traductum est. *Id. ib. p. 488. A. Conf. Testimonia ap. Mill. N. T.*

(*d*) *Marcus* filius *Mariae*, quae in domo sua benigne Apostolos excipiebat. Vocabatur autem et *Joannes*, quemadmodum in Actis Apostolorum invenimus . . . Et circa principia quidem conjunctus est *Barnabae* avunculo suo, et *Paulo*: sicuti liber *Actorum* testatur, et *Paulus* in epistolis



## EUTHYMIUS. Book I.

same, who is mentioned by *Peter* at the end of his first epistle. He says, his Gospel was writ about ten years after our Lord's ascension, at *Rome*, as some said, or in *Egypt*, according to others. He says, that at the first *Mark* was much with his uncle *Barnabas*, and *Paul*. Afterwards he was with *Peter* at *Rome*, as the first epistle of that Apostle shews, whom he also there calls his son. From whom also he received the whole historie of the Gospel.

4. If *Mark* was at first much with *Barnabas* and *Paul*, and not with *Peter*, till afterwards: that does not favor the supposition, that his Gospel was writ within ten years after our Lord's ascension. For according to the general, and almost universally concurring, testimonie of ancient authors, *Mark* received his Gospel from the  
Apostle

stolis mentionem faciens . . . Deinde cum Petro Romae conversatus est, quemadmodum prior ejus epistola demonstrat, qua etiam filium suum juxta spiritum Marcum appellavit. A quo insuper totum evangelii sermonem didicit, et postmodum Evangelium conscripsit, secundum Clementem Stromaticum, in ipsa Roma: juxta Chrysostomum autem in *Ægypto*, rogatus a fratribus, qui ibidem morabantur, post decimum a Salvatoris assumptionis annum. *Ibid.* p. 597. G. H.

Ch. CLXIV. EUTHYMIUS.

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A. D.

1110.

Apostle *Peter* : as is also said by this writer himself.

5. Having explained St. *Mark's* Gospel to the end of ver. 8. of the 16. chapter, he says : " Some (*e*) Expositors affirm, this to be the conclusion of *Mark's* Gospel, and that what follows has been added since. Nevertheless it ought to be explained by us, as it contains nothing contrarie to truth."

6. *Luke* (*f*) he says, was a native of *Antioch*, and a Physician. He was a hearer of Christ, and as some say, one of his seventy disciples, as well as *Mark*. He was afterwards very intimate with *Paul*. He wrote his Gospel, with *Paul's* permission, fifteen years after our Lord's ascension.

F f 3

7. He

(*e*) Quidam autem interpretum asserunt, hoc in loco completum esse Marci Evangelium quae vero sequuntur recentiore esse additionem. Oportet tamen et hanc explanare, quum veritati nihil repugnet. P. 614. B.

(*f*) Beatus Lucas Antiochenus fuit genere. Omnem autem sermonis disciplinam adeptus, medicinam etiam corporum didicit, ac postmodum animarum quoque medicinam assequutus est. Primum, quidem Christo adhaesit, et ab eo pietatis semina suscepit. Postea vero Paulo duci con-



7. He says, that (g) St. *John's* Gospel was not writ until many years after the destruction of *Jerusalem*.

8. Of the noted various reading in St. *John's* Gospel he expresseth himself after this manner. Having explained ch. vii. 52. he adds: " It (b) ought to be observed, " that what follows here to those words: " *then spake Jesus again unto them, saying: " I am the light of the world:* are either " wanting in the more exact copies, or " marked with a dagger in the margin, denoting them to be spurious and interpolated.

conjunctus, maximeque familiaris effectus est, ac discipulus ejus, comesque itineris. Dicunt autem quidam, et maxime Origenes, quod Marcus et Lucas ante dominicam passionem inter septuaginta discipulos connumerati sunt. Post quindecim vero annos a Salvatoris assumptione, permissu Pauli, conscripsit Evangelium ad Theophilum fidelissimum, Deique amantissimum. *Ibid. p. 615. B.*

(g) Praefens autem Evangelium multis annis post capta Jerosolyma conscripsit. *Ib. p. 663. E.*

(b) Scire autem oportet, quod ea quae ab hoc loco habentur usque ad eum quo dicitur: *Iterum ergo loquutus est illis Jesus dicens: Ego lux mundi:* in exactioribus exemplaribus aut non inveniuntur, aut obelo confossa sunt, eo quod

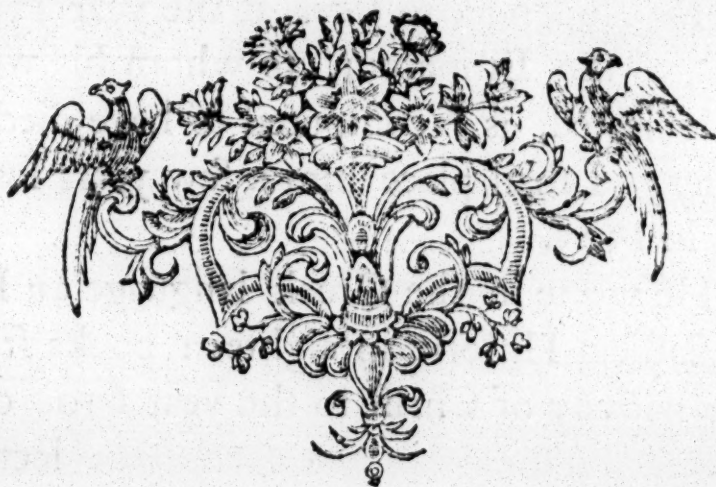


“lated. Of which it is some argument,  
“that this place is not explained by former  
“interpreters. Nevertheless, as it may be  
“useful, we shall explain it.”

A. D.

1110.

quod illegitima videantur et addita. Et hujus argumen-  
tum est, quod nullus ea sit interpretatus. &c. *Ibid.* 690.  
G.





## C H A P. CLXV.

## NICEPHORUS CALLISTI.

A. D.  
1325.

I. **N**ICEPHORUS son of *Callistus Xanthopulus* (a) a learned Monk of *Constantinople*, is placed by *H. Wharton* (b) in his Appendix to *Cave* at the year 1333. But, as the Emperour, to whom his work is dedicated, is \* computed to have died in 1327. I shall place him a few years sooner, in 1325.

He wrote in the Greek language an Ecclesiastical Historie in eighteen books from the nativity of Christ to the year 610. collected,

(a) *Vid. Pagi ann. 610. n. vii. Fabric. Bib. Gr. l. 5. cap. 4. T. 6. p. 130. &c. Du Pin Bib. des Aut. Ec. T. xi. p. 98.*

(b) *Cav. H. L. in App. p. 33.*

\* Nicephorus Callistus Xanthopulus, Callistides, five Callisti Xanthopuli filius, historiam suam obtulit Andronico Palaeologo Imperatori jam seni, qui A. C. 1327. septuagenario major obiit. *Fabr. ubi supr. p. 130.*



lected, as he says, (c) out of *Eusebe* of *Cesarea*, *Socrates*, *Sozomen*, *Philostorge*, *Theodoret*, *Euagrius*, and others.

A. D.

1325.

2. From him I shall transcribe an article concerning the books of the New Testament, omitting some particulars, which render his narration prolix, and which are not now needful to be taken by us at large, after having seen what is said by *Eusebe*, and other ecclesiastical writers of former times.

3. In the 45. chapter of the second book of his *Historie* he says: " Thus we have  
" spoken of the twelve Apostles, and their  
" names. It (d) is now proper to shew,  
" who of them have left writings, which  
" are in-the-testament: such as the four  
" sacred Gospels, the divine Acts of the  
" Apostles, and the Catholic Epistles, and  
" the rest, and their order: and also such  
" as are spurious, and are rejected by the  
" Church.

(c) *Vid. H. E. L. 1. cap. 1. p. 35. 36. Paris. 1630.*

(d) "Οσοι γε μὴν συγγράμματα καταλειποῦσι εἰσιν, ἃ καὶ ὡς  
ἰνδιάθηκα κατελέγησαν· ἐπεὶ δὲ καὶ περὶ τῶν ἱερῶν τεσσάρων εὐαγγελι-  
σίων, τῶν τε θείων πράξεων ἀποστολικῶν, καὶ τῶν ἐπιστολῶν τῶν τε  
καθολικῶν, καὶ τῆς τάξεως αὐτῶν, ἐξῆς μὲν εἴη δηλόν. ὅσα τε νόθα,  
καὶ τῇ ἐκκλησίᾳ ἀπόβλητα . . . Ὑπομνήματα μὲν ἔν τῶν τῶ  
κυρίᾳ διατριβῶν, δύο μόνες τῶν δώδεκα ἴσμεν συγγραψαμένες . .  
*L. 2. c. 45. p. 213.*



## NICEPHORUS CALLISTI. Book I.

“ Church. And in the first place, of the  
 “ divine Gospels. Two only of the twelve,  
 “ *Matthew* and *John*, have left memoirs of  
 “ our Lord’s life on earth : and two of the  
 “ Seventy, *Mark* and *Luke*. And it is said,  
 “ that they were all compelled to write, as  
 “ it were out of necessity. *Matthew*, first,  
 “ who had been a publican, and had preach-  
 “ ed the saving word to the *Jews*, when he  
 “ was about to go abroad among Gentils,  
 “ thought it best to write in his native lan-  
 “ guage, an account of his preaching, to  
 “ supply the want of his presence : which  
 “ he did at about fifteen years after our Sa-  
 “ viour’s ascension. Long (*e*) after this  
 “ *Mark* and *Luke* published their Gospels,  
 “ at the command [or by the direction] of  
 “ *Peter* and *Paul*. *John*, who had hither-  
 “ to preached by word of mouth only,  
 “ wrote the last of all, about six and thirty  
 “ years after the Lord’s ascension to hea-  
 “ ven. [Then he gives an account of the  
 other three Gospels having been brought to  
*John*, and the reasons, which induced *John*  
 to write another Gospel after them.] “ These  
 “ are

(*e*) Χρόνῳ δὲ πολλῷ ὕστερον . . . *Ib.* p. 213. C.

“(f) are the genuine Gospels of the Apo-  
 “stles, delivered to us from the begining,  
 “and acknowledged by the whole Church  
 “to be of unquestioned authority. The  
 “same *Luke* also composed the book of the  
 “Acts of the Apostles, and, as is said, at  
 “the command of *Paul*. . . . The divine  
 “*James*, the Lord’s brother, composed one  
 “of the Catholic Epistles, which is sent to  
 “the twelve tribes. *Peter* published two  
 “epistles, and the excellent *John* three.  
 “*Jude*, brother of *James*, and perhaps of  
 “the Lord likewise, one. These (g) seven  
 “epistles the Church has long received as  
 “genuine, and readily placeth them among  
 “the rightful books of the New Testament.  
 “To these are to be added the fourteen  
 “epistles of the divine *Paul* . . . . Lastly,  
 “we (h) know the Revelation of *John* also  
 “to

(f) Ταῦτα γήσια τῶν ἀποστόλων εὐαγγέλια, καὶ ἀνέκαθεν  
 παραδεδωμένα, καὶ ἀναμφήριστα παρὰ πάσης ἐκκλησίας γινώσκε-  
 ται. Ὁ δ’ αὐτὸς λευκᾶς καὶ τὸ τῶν ἀποστολικῶν πράξεων βιβλίον  
 συντάττει, ὡς φασὶ πᾶντε κεύσαντες. *Ib.* p. 215. C.

(g) Ἀς δὲ ἔπειτα ἔσας ὡς γνήσιας ἡ ἐκκλησία προσίεται ἀναθεῖν,  
 καὶ ἐν τοῖς οἰκείοις τῶν τῆς νέας διαθήκης βιβλίων ἐγκρίνει ὡς μάλιστα.  
*P.* 215. D.

(h) Ἔσται δὲ καὶ τὴν τῷ ἰωάννῃ ἀποκάλυψιν ἐπιστάμεθα πα-  
 ραδεδωμένην τῇ ἐκκλησίᾳ. Τὰ δὲ παρὰ ταῦτα νόθα τε καὶ παρρη-  
 γραπτα. *Ib.* p. 216. A.



## NICEPHORUS CALLISTI. Book I.

“ to have been delivered to the Church.  
 “ All other are spurious, and falsely inscri-  
 “ bed.” That is, all other, which bear the  
 names of Apostles, and thereby make a  
 claim to be a part of sacred Scripture.

4. In the next chapter, which is the  
 concluding chapter of that book, he ob-  
 serves, and chiefly as from *Eusebe* of *Cesa-*  
*rea*, “ that some of the ancients had reject-  
 “ ed or doubted of divers of the foremen-  
 “ tioned books. The four Gospels were  
 “ received by all, as also the book of the  
 “ Acts. The (i) writings, about which  
 “ there were doubts, are these: the epistle  
 “ of *James*, the Lord’s brother, which is  
 “ the first of the Catholic Epistles. And  
 “ the seventh, which is the epistle of *Jude*,  
 “ his brother. And the second epistle of  
 “ *Peter*. About receiving these some of the  
 “ ancients hesitated. Of the three epistles  
 “ of *John* one only was received without  
 “ contradiction. The other two were as-  
 “ cribed by some to another *John*, an Elder,  
 “ who lived at *Ephesus* after *John*. . . .  
 “ And

(i) Εν ἀμφιβόλοις δ’ ἦσαν . . . κ. λ. L. 2. c. 46. p. 216.



“ And some have supposed, that the Reve-  
 “ lation also was writ by the same *John*.  
 “ All the epistles of *Paul* have been un-  
 “ questioned, except that to the *Hebrews*.  
 “ . . . But (k) though there were for a  
 “ while doubts about these, we know, that  
 “ at length they have been received by all  
 “ the churches under heaven with a firm  
 “ assent. And they are esteemed as the  
 “ inviolable principles and elements of our  
 “ religion. It is fit also, that we should  
 “ know what are the other writings, which  
 “ are spurious, and falsely inscribed.” Which  
 he mentions so agreeably to *Eusebe* in his  
*Ecclesiastical Historie*, already transcribed  
 into this work, that there is no necessity to  
 take at length what follows.

5. What we learn from this writer, of  
 the fourteenth centurie, is, that all the books  
 of the New Testament, which are now re-  
 ceived by us, were generally received then.  
 We have also the satisfaction, to find, that  
 there were then no other books whatever,  
 of

(k) Ταῦτα μὲν εἰ καὶ ἀμφισβόλα τοῖς πρότερον ἰδοῦσιν, ἀλλ’ ἐν  
 ἀπάσαις ἐς ὑμεῖς ταῖς ἐκ τῶν ἑκκλησιαστικῶν τῶ ἀντιρρήτων ἐκρη-  
 κόντα ἐγνώκαμεν· καὶ ὡς ἀρχαὶ καὶ σιγῶν τῆς καθ’ ἡμᾶς ἐκκλησίας  
 αἰῶνα διαμένει. κ. λ. H. p. 217. B. C.

## NICEPHORUS CALLISTI. Book I.

of authority, beside these : which were esteemed *the inviolable principles and elements of our religion* : or the rule of Christian belief and practise : or, as he called them before, and again (l) likewise, *the books in-the-testament*, a word, equivalent to canonical, as was formerly observed by (m) us. Moreover, it affords reason to believe, that there never were any other writings received, or quoted, by Christians, as of authority, beside these : which (n) he also calls the genuine Scriptures of the Church. For this studious Monk represents here the sentiments of former times, as well as of his own. The genuinnesse of some of these had been doubted of. But there never were any others of authority, beside them.

6. This article of *Nicephorus*, at the beginning of the fourteenth centurie, subjoyned to all the rest, may serve for a conclusion

(l) . . . καὶ τὰς ἄλλας ἀντιληχθείσας μὲν, χρόνῳ δὲ πλείω  
ἐξωκειωθείσας, καὶ παρὰ πᾶσι ταῖς ἐκκλησίαις καταλειγείσας.  
*Ibid.* p. 218. A.

(m) *Vol.* 8. p. 196. 197.

(n) . . . ὡς ἂν πάντα τε εἰδέναι ἔχομεν, ὅσαι γνήσiai τῆς ἐκ-  
κλησίας γραφαί. *Ibid.*

Ch. CLXV. NICEPHORUS CALLISTI.

tion of this book, as containing a summarie  
account of what has been said, and repre-  
senting what was to be proved. Which,  
I hope, we have proved. And may rea-  
sonably put down here: Q. E. D.

447

A. D.

1325.



A P P E N -





## A P P E N D I X.

*Containing an Account of the Ecclesiastical  
Histories of Socrates, Sozomen, and Theo-  
doret.*

I. **O**BSE R V I N G, upon a review, that I have hitherto given no distinct account of the ecclesiastical historians, *Socrates* and *Sozomen*, though they have been quoted several times, I shall do it now briefly: referring also to (a) some learned moderns, who may be consulted by those who have leisure.

Both those writers and *Theodoret* are continuators of *Eusebe* of *Cesarea*. All three flourished in the time of *Theodosius* the younger,

(a) *Carv. Hist. Lit. Fabr. Bib. Gr. l. 5. cap. 4. T. 6. p. 117.*  
 . . . . . 129. *H. Vales. de Vit. et Scriptis Socrat. Sozom. et*  
*Theodoret. Pagi Ann. 427. n. xv. xvi. 439. n. ix. x. xi.*  
*Basnag. Ann. 439. n. v. 440. n. vii. 430. n. vi. Du Pin*  
*Bib. T. 3. P. 2. Tillem. M. E. T. 15. Theodoret. J. Le*  
*Clerc. Bib. A. et M. T. 16. p. 103. . . . 156.*

ger, whose reign commenced in 408. and ended in 450. And their histories were all published near the end of that reign. They are very valuable monuments of Antiquity. But there are in them many stories of miracles, not well attested, and improbable in their circumstances.

*Valesius*, and many other learned men, have supposed, that these three historians wrote one after another, first *Socrates*, then *Sozomen*, and lastly *Theodoret*, and that the later borrowed from the other, and aimed to supply what had been omitted. But to me the opinion of *Pagi* appears more probable. Which is, that (*b*) they all set about their works severally about the same time, and all published at no great distance of time from each other, near the end of the reign of *Theodosius*, as before said.

G g                      II. *Socrates*

(*b*) *Socrates*, *Sozomenus* et *Theodoretus* uno eodemque tempore rerum ecclesiasticarum historiam scribere aggressi sunt, idem omnes scribendi principium sumere, eundemque fere finem historiae suae imposuere, ab iis temporibus exorsi, quibus *Eusebius* historiam suam terminaverat. *Pagi Critic. in Baron. ann. 427. n. xv.*

. . Verum *Theodoretus* de *Socratis* et *Sozomeni* historia supplenda non cogitavit. Sed cum utroque longe doctior



A. D.

440.

II. *Socrates* was born and educated (c) at *Constantinople*. He studied (d) under the Grammarians *Helladius* and *Ammonius*, both Heathens, who when their temples were destroyed at *Alexandria*, in 391. left that city, and came to reside at *Constantinople*. For a while *Socrates* pleaded causes. Afterwards leaving the Bar he set about writing his Ecclesiastical Historie, which (e) comprehends, in seven books, the space of about a hundred and three and thirty years from the year 306. when *Constantin* was declared Empe-

tior esset, et in Oriente versaretur, in quos uterque incidit, vitavit: et quia res in Oriente, quam quae in Urbe Regia gestae, melius callebat, ideo in illis quam istis fusior et diligentior est. Contra vero *Socrates* et *Sozomenus* easdem leviter attigere. Quare non dubito, quin tres isti scriptores, qui omnes sibi idem argumentum proposuere, non solum sub extremis *Theodosii Junioris* temporibus, quod de *Socrate* et *Sozomeno* infra videbitur, sed etiam eodem tempore historias suas ecclesiasticas in lucem emisserint. . . . Ita non audiendus *Valesius* in eo quod autumat, ex tribus historiae ecclesiasticae scriptoribus alterum alterius scrinia compilasse, et ex illis eum, qui alteri aliquid addidit, aut alterum interdum emendavit, hunc posteriorem videri scripsisse. *Id. ib. n. xvi.*

(c) *Socrat. l. 5. cap. 24.*

(d) *Ib. cap. 16.*

(e) *Vid. l. 7. cap. ult.*



Emperour to the seventeenth Consulship of *Theodosius*, or the year of Christ 439. And he is spoken of by *Cave*, as flourishing in that year.

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*Socrates* is particularly esteemed (*f*) for his judicious observations upon men and things. Every reader of this work is able to form some notion of his judgement, by recollecting the passages that have been alleged from him upon divers (*g*) occasions. Wherein he shews himself to have been a man of great moderation, and an enemy to persecution: which also he defines in this manner. He is speaking of *Julian*. He says, “ that (*b*) Emperour avoided the

G g 2

“ excessive

(*f*) Tandem vero abjectâ Causidicinâ, ad scribendam ecclesiasticam historiam se contulit. Qua in re et judicio et diligentia usus est singulari. Ac judicium quidem declarant observationes et sententiae passim in libris ejus in-textae: quibus, meo judicio, nihil est illustrius. *H. Vales.*  
*de vita et scriptis Socrat. et Sozomen.*

Sed quantum dictionis elegantia vincit Sozomenus, tantum Socrates judicio vincit. Nam Socrates quidem tum de viris, tum de rebus ac negotiis ecclesiasticis optime judicat. *Id. ibid.*

(*g*) See *ch.* 47. *vol.* 5. *p.* 54. . . 59. 69. . . 71. *ch.* 71. *vol.* 8. *p.* 17. 19. 20. *Ch.* 85. *p.* 351. 352.

(*b*) Καὶ τὴν μὲν ὑπερβάλλουσιν ἐπὶ διοκληταίου ὀμότητα ὑπερέθετο. Οὐ μὲν πάντῃ τῷ διώκειν ἀπέχετο. Διαγωγὴν δὲ λέγει τὸ ὁρμαίνειν

“ excessive cruelty that was practised in the  
 “ times of *Diocletian*. Nevertheless he per-  
 “ secuted. For that I call persecution, when  
 “ any disturbance is given to men that live  
 “ peaceably and quietly. The particular,  
 “ in which he instanceth, is *Julian’s* edict,  
 “ prohibiting Christians to read the ancient  
 “ Greek and Roman authors.” And there  
 are in him many other places (*i*) well wor-  
 thie of observation. In some of which he  
 makes very free remarks upon the squabbles  
 and contentions of the Christian Clergie of  
 those times.

*Socrates* always speaks with great respect  
 of the Scriptures of the Old and New Te-  
 stament. And has expressly quoted (*k*) the  
 Acts of the Apostles, the (*l*) epistles to the  
*Romans*, (*m*) the *Corinthians*, the (*n*) *Gala-*  
*tians*, *Colossians*, and *Hebrews*. He likewise  
 takes

ὁπωσὺν ταραττεν τὲς ἡσοχάζοντας. Ετάραττε δὲ ὁδοί. Νόμῳ  
 ἐκέλευσε, χριστιανὸς παιδύσειας μὴ μετέχειν. *Socr. l. 3. c. 13.*

(*i*) *Vid. l. 5. cap. 22. l. i. c. 24. in. c. 27. p. 64. B. l. 3.*  
*cap. 24. et 25. in. l. 4. cap. 1. et 6. l. 5. in Pr.*

(*k*) *L. 5. cap. 22. p. 288. 289.*

(*l*) *L. 3. cap. 16. p. 188. C.*

(*m*) *L. 4. cap. 23. p. 232. A.*

(*n*) *L. 5. cap. 22. p. 282.*



## A P P E N D I X.

453

takes notice (o) of a various reading in 1. John iv. 3. or *John's Catholic Epistle*, as his expression is. Upon which *Mill* and others may be consulted.

A. D.

440.

### III. HERMIAS SOZOMEN (p)

A. D.

440.

was born of reputable parents in *Palestine*, and in early life was educated in a monasterie. Afterwards he studied the law at *Berytus*, and then went to *Constantinople*, where he was an Advocate, and continued to plead causes, whilst (q) at his leisure hours he wrote his *Ecclesiastical Historie*. Which contains, in nine books, an account of affairs from (r) the third Consulship of *Crispus* and *Constantin*, Cefars, to the seventeenth Consulship of *Theodosius*, Emperour, in whose time he wrote, and to whom his work is dedicated, that is, from the year of Christ 324. to the year 439. or one hundred and fifteen years. He is placed by *Cave* as flourishing about the year 440.

Beside

(o) "Οτι ἐν τῇ καθολικῇ ἰωάννης γέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις, ὅτι πᾶν πνεῦμα ὃ λυεῖ τὸν ἰησοῦν ἀπὸ τοῦ θεοῦ οὐκ ἔστι.  
L. 7. cap. 32. p. 374.

(p) *Sozom. l. 5. cap. 15. p. 617.*

(q) *Ib. l. 2. cap. 3. p. 446. A. B.*

(r) *Fid. Sozom. Pr. p. 397.*



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Beside the Historie, of which I have been speaking, *Sozomen* (s) had before writ, in two books, a summarie account of the affairs of the Church from the ascension of Christ to the defeat of *Licinius*. But that work is not now extant.

*Sozomen* likewise, as well as *Socrates*, was a man of moderation: as must have been perceived by all from several passages alleged from him (t) in this work.

It may be also observed of him, that (u) he always speaks with great respect of the sacred Scriptures.

What he says of the Revelation of *Peter*, and the Revelation of *Paul*, was taken notice of (x) formerly.

A. D.

423.

IV. THEODORET wrote, in five books, the historie of things, from (y) the rise of the *Arian* controverſie, or where  
*Eusebe*

(s) *Vid. l. 1. cap. 1. p. 401.*

(t) *See ch. 47. vol. 5. p. 54. . . 56. ch. 71. Vol. 8. p. 21.*

(u) *Vid. Soz. l. 5. cap. 15. p. 617. cap. 21. p. 629. D. l. 7. cap. 12. p. 718. C. l. 7. cap. 19. p. 735. A.*

(x) *See ch. 72. Vol. 8. p. 175.*

(y) *Vid. Theodoret. H. E. l. 1. cap. 1. et 2. et l. 5. cap. ult.*

# A P P E N D I X.

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*Eusebe* left off, to the death of *Theodore*, Bishop of *Mopsuestia*, that is, from the year of Christ 324. to 429. being the space of one hundred and five years.

A D.

423.

*Theodoret's* testimonie to the Scriptures was exhibited (z) formerly.

(z) See ch. 131. p. 79. &c. of this volume.



*Various*

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A N

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